



Catholic Herald

the voice of the Roman Catholic Diocese of Peterborough



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EDITORIAL

Fr. Ray Rick

Don't Quit Now



While shaving and getting myself ready for the day, back on the 26th of November, I heard a radio morning show person announce: “one month from now Christmas will be over!” I nearly fainted on the spot.

I'm sure all the readers of the *Herald* know very well that Christmas **beings** on the 25th of December; it does not end at that point! Others may be confused, I'm afraid, because they start celebrating too soon and are therefore tempted also to finish too soon.

The culture around us is certainly oblivious to Advent and gets swept up in the commercial hype propagated by every retailer wanting us to buy a trinket or a novelty of one kind or another.

Advent, of course, is not supposed to be about buying stuff. Nor is it about going to parties, although those are not excluded. Advent is not, after all, really a penitential season, either. But it is a time of preparation, a time to focus on getting ourselves ready for the big event, which we see coming but isn't here yet. It can be a time of intentional prayer for the spiritual success of the season, and putting all the practical things in place for the big day will be necessary. But it is not Christmas.

Advent also has many of my absolute favourite hymns: “O Come, O Come, Emmanuel”, “Come, Thou Long Expected Jesus”, “O Come, Divine Messiah”. Magnificent! (Much more inspiring than “Grandma got Run Over by a Reindeer” — just saying.)

None of this is to suggest that Advent is more important than Christmas itself. But by pulling too much of the festivities proper to the main event into the preparatory time we can diminish our ability or our willingness to celebrate the great feast with gusto.

Christmas is, after all, a season and not just a day — a short season,

admittedly. It ends with the Baptism of the Lord, on January 12th (this time).

Of course, no one can keep the party going full-blast for that long, so a plan involving several stages might be in order. Let me suggest that Christmas Day could be the high point, followed by a few days of scaled-back celebrations, then a further step down after the Feast of the Epiphany of the Lord (January 5th). What do those successive stages look like? That will depend on what is possible or practical in a given household. Some variation in prayer routine could mark the changing periods, and maybe removal of the tree or other decoration after the Epiphany, for example. Finally, the household returns to normal when Ordinary Time resumes on January 13th. These are just hints; a little fore-thought is all I'm strongly recommending, so as to not cut it short and deprive ourselves of the opportunity to absorb all Christmas means.

In the Season of Christmas, we commemorate not only the Lord's birth, but His first appearance (epiphany) to the world, represented by the Magi or Wise Men, and His second public manifestation at His Baptism. Thereafter, He begins His public ministry and we have all of Ordinary Time and Lent/Easter to contemplate that.

A Blessed Christmas to one and all! May your celebrations run long. ☩

Fr. Raymond Rick is Pastor of St. Paul the Apostle Parish in Lakefield and Editor of the Herald.

Vol. 16, No. 3 — Christmas 2019

NEXT ISSUE

— Easter 2020 —

will be distributed to the parishes at the Chrism Mass, 26 March 2020.
Submissions must be received at the e-mail address below on or before February 26th.

Stories and photos of events from every parish and organization in the diocese are welcome. Photos should be sent as attachments, not embedded in a text document, and the bigger the image file the better. Submissions as PDFs often do not reproduce well.
No contributor to the Catholic Herald is remunerated in any way.

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An Enchanting Image



Bishop Miehm's Christmas Message

What do you do to get ready for Christmas? Wrap presents? String lights? Bake cookies, if you have such culinary skills? Pope Francis got ready for Christmas by writing and issuing a brief Apostolic Letter. And if that doesn't sound like the most yuletide-themed activity – wait! It is a letter on the origins and symbolism of the Christmas creche. Entitled “*Admirabile Signum*” or “Enchanting Image” in English, it is a lovely reflection on our Lord's birth and one of the most practical ways that we can commemorate it in our churches, homes, schools and other places.

Pope Francis touches on the history of the Christmas Creche, with some interesting details about how St. Francis of Assisi set up the very first “living manger.” He offers a beautiful reflection on the individual elements of the creche and their symbolism, from landscape to wise men to Mary, Joseph and the Christ-child. He draws out the Eucharistic meaning of the creche, pondering on how Jesus was laid in a manger or “food box” for animals. And he touches on one of his frequent themes, Christian concern for the poor: the Nativity scene invites us to experience the poverty of Jesus who assumed our lowly humanity, and invites us to follow him along the path of humility, poverty and acts of mercy to our needy brothers and sisters.

Perhaps because I feel nostalgic at this time of the year (and who doesn't?) the paragraph that really struck me was how the Christmas creche is at the heart of a family's

faith. I have so many fond childhood memories of setting up the Nativity scene in our living room ten days or so before Christmas. Simple figurines were housed in a wooden shelter that my father had crafted himself – he was handy that way. Pope Francis writes about such family experiences: “These memories make us all the more conscious of the precious gift received from those who passed on the faith to us. At the same time, they remind us of our duty to share this same experience with our children and grandchildren. It does not matter how the nativity scene is arranged: it can always be the same or it can change from year to year. What matters is that it speaks to our lives. Wherever it is and whatever form it takes, the Christmas creche speaks to us of the love of God, the God who became a child in order to make us know how close he is to every man, woman and child, regardless of their condition.”



The Holy Father has written a beautiful reflection in advance of Christmas – brief, inspiring and very readable. You can find it on the Vatican website by clicking “Francis” and then “Apostolic Letters.” Amid all our busy Christmas activities, reading this letter would be a great way to prepare for and celebrate the Nativity of our Lord.

May you all enjoy a blessed Advent season and a Christmas of faith, peace and joy. ☩

+ **Daniel Miehm**
Bishop of Peterborough

Reading *The Catholic Herald* on-line? Click here: http://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20191201_admirabile-signum.html

Holding the paper edition? Point your smartphone or tablet camera at this code 





St. Jerome's Warkworth



The Parishioners of St. Jerome's (established in the village of Warkworth in 1847), were pleased to welcome his Excellency, Most Reverend Bishop Miehm, for a special celebration of Holy Mass, together with our Pastor, Father Christopher Reynolds, on the weekend of October 26th and 27th. Afterwards, parishioners gathered to shake hands with the Bishop, to tell stories and get a photograph on such a beautiful Autumn afternoon.

Those of us who were able, gathered for refreshments over coffee and tea and home-baked goodies and some warm fellowship, which provided a time for easy conversations about faith and their families. Smiles and gentle laughter expressed our appreciation of his visit.

Thanks for visiting us, Bishop Miehm. Come again soon!



Four New Candidates For Permanent Diaconate

by Deacon Bill Radigan & Dr. Douglas Finbow

On June 16, 2019 during Sunday Mass at the Cathedral of St. Peter-in-Chains, Bishop Daniel Miehm formally admitted four candidates into the Peterborough Diocese Permanent Deacon Formation Program. After completing one year of prayer and discernment, Neil Thornton (St. Michael Parish, Cobourg), Robert Vandenberg (St. Michael Parish, Cobourg), Jake Luke (St. Patrick Parish, Kearny) and Christopher Borsellino (St. John Parish, Kirkfield), were accepted as candidates in a formation program preparing them for possible ordination as permanent deacons to serve in the parishes of Peterborough Diocese.



Deacon Candidates

These admissions mark the first time the Diocese of Peterborough has undertaken a local formation program to prepare mature and committed Catholic men for the diaconal ministry of proclaiming the Word of God, of assisting with the sacramental life of the Church, and of witnessing Jesus the Servant through works of charity and service.

The Formation Program, organized and designed under the supervision of the Bishop, is intended to appreciate and foster the charism of the diaconate and its unique ministry in the church, integrating that sacred gift into every activity of the formation period.

The three-year curriculum is balanced and integrates the study of theology with careful attention to the spiritual, pastoral and human dimensions of formation.

Nurturing prayer and holiness must be the foundation of all Christian learning and ministry. The spiritual formation component seeks to foster integration of the candidate's awareness of his discipleship within his developing understanding of the theological disciplines.

Classes in theology are delivered by qualified and ecclesiastically approved theologians supplemented on-line by Notre Dame University's McGrath Institute, diocesan clergy and approved local professionals. The curriculum has been designed specifically to prepare the candidates for parish ministry and all candidates with their wives have been assigned to an already serving parish deacon as a mentor for monthly meetings during formation.

Spiritual formation is supported through an emphasis on the importance of Eucharist and the Liturgy of the Hours, retreats, spiritual direction and participation in theological reflection groups.

Quality formation in the pastoral skills necessary for ministry (proclaiming the Word, preaching, liturgical roles and rubrics, parish and diocesan administration and leadership,



Left to Right: Jake Luke & wife Laura, Rob Vandenberg & wife Eydie, Bishop Miehm, Neil Thornton & wife Amy, Chris Borsellino & wife Taunia.

religious education and pastoral care skills) form the baseline of areas of expertise for permanent deacons. All these areas are to be dealt with theoretically and, more importantly, in association with already ministering parish priests and deacons.

All candidates and their mentors gather one Saturday per month for shared prayer, spiritual reflection, theology, considering pastoral issues, and diaconal fraternity. Because the candidates are all married men, careful attention is also given to the wives and children who are all welcome to attend any of the gatherings.

Deacons are ordained not only to put their own gifts at the service of the church and the world, but also to foster the Spirit's many gifts poured out on the people of God. Being configured to Christ in a particular way through ordination to service, a deacon leads by example, showing how service is integral to the baptismal vocation of every Christian.

Please remember these diaconal candidates and their families in your prayer as they discern their call to ministry and as they prepare themselves for service in our parish communities.

Anyone discerning a call to the Permanent Diaconate and wanting more information about it should contact Dcn. Bill Radigan: billradigan@peterboroughdiocese.org

Prayer for Vocations

Loving and gracious Father,

You give us each a vocation.

May ordained priests and deacons

Continue to be Your sacramental presence among us.

May sisters and brothers in religious life

Fulfill the missions entrusted to them.

May those called to marriage and family life

Grow in shared faith and love.

May single laypeople

Dedicate themselves to serving You.

May all who seek to discover their vocations

Find the inspiration and grace to go where You lead. **Amen.**





THE CHOIR LOFT

Kathleen
Moquin

Angel Talk



Is it just me, or does it seem that no sooner have we wiped Pumpkin Spice Latte foam moustaches from our lips and picked the last of the sticky candy corn from the household carpeting than we stumble into our favourite big box stores to find the Christmas season has already begun? Those of us honing our online shopping skills notice a subtle uptick in November inbox traffic, where holiday décor and seasonal household items are featured as a prelude to the inevitable thrice-daily onslaught of December messages hocking popular, must-have gift ideas. Store aisles are stocked and colourful, and email messages are accompanied by discount codes and offers of free shipping. Just when you don't think you need another snowman snow globe, red-nosed reindeer ski sweater, or a skinny elf ready for the shelf, clever and persuasive marketing vanquishes your most courageous resolve. 'Tis the season. Topping off, literally, the snowmen, reindeer and elves as beloved perennial witnesses to our Yuletide celebrations are the angels that grace our festively trimmed trees. Angels suffuse the Nativity story, which is the real meaning of Christmas: Archangel Gabriel proclaims God's favour with Mary to conceive and birth the Messiah; an angel in Joseph's dream compels him to take pregnant Mary as his wife; and angels announce Jesus' birth to shepherds abiding in their fields.

The *Catechism of the Catholic Church* affirms the "existence of (the) spiritual, non-corporeal beings that Sacred Scripture usually calls 'angels' is a truth of the faith" (CCC 328). Throughout the Bible, angels are represented as spiritual beings

intermediate between God and humankind serving as God's messengers. In the Old Testament, angels lead Lot out of Sodom, and Jacob has visions of angels ascending and descending the ladder between earth and heaven. The psalmist extols the obedience of the heavenly host: "Bless the Lord, O you his angels, you mighty ones who do his bidding, obedient to his spoken word. Bless the Lord, all his hosts, his ministers that do his will" (Ps. 103:20-21 New Revised Standard Version Catholic Edition). Jesus foretells His death and resurrection, accompanied by angels: "For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done" (Matt. 16:27).

Christian angelology was endorsed from the earliest Apostolic days of the Church. To establish Christ's supremacy, St. Paul alludes to angels in his letter to the Colossians, "for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been



created through him and for him. He himself is before all things, and in him all things hold together" (Col. 1:16-17). After reciting the Nicene Creed at Mass, the assembled faithful respond to the celebrant's invitation to acclaim the Sanctus, "with Angels and Archangels, Thrones and Dominions, and with all the hosts and Powers of heaven" (*Missale Romanum, editio typica tertia*). That we are singing with the angels at Mass! Proposed by Pseudo-Dionysius the Areopagite

in the 5th century, this celestial hierarchy was further divided by 13th-century philosopher and Angelic Doctor, St. Thomas Aquinas, into three hierarchies, each of which contains three orders, based on their proximity to God: highest order Seraphim, Cherubim, and Thrones; middle order Dominions, Virtues, and Powers; and lowest order Principalities, Archangels, and Angels. 4th-century Nicene Fathers Sts. Ambrose and Augustine wrote about angels. St. Ambrose proposed the idea of guardian angels, and St. Augustine argued that angels were the light that God made on the first day of creation before He created the sun and moon on the fourth day. Besides defining the doctrine of transubstantiation, the Fourth Lateran Council of 1215 established that angels, like humans, are created beings. In *Lumen gentium*, Vatican II's Dogmatic Constitution of the Church, the Virgin Mary is exalted above "all angels and men" (LG 66). Angels are inextricably linked to the Church, its history, dogmas, and doctrines.

As we make angels in the snow or adjust the angels atop our Christmas trees this holy season, sing with the heavenly host or cry to our guardian angels, may we also remember to bring the angels into our hearts, as heralds of the Good News of salvation at Christmas and within the Church: "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest heaven, and on earth peace among those whom he favours!'" (Luke 2:13-14). ✠

Dr. Kathleen Moquin lives with her family in Parry Sound.



Our Lady of the Assumption Otonabee



Annual CWL PUMPKINFEST
19 October 2019
with beautiful weather a huge success

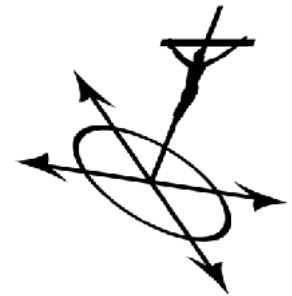


Annual CWL SNOWFLAKE BAZAAR →
November 2019
getting in the "Holiday Spirit"





Building a Culture of Vocations



Fr. John Perdue

Greetings from the Vocations Office! Many thanks to everyone out there who has supported this vital ministry through your prayers and your donations. Thank you to Bishop Miehm, my fellow priests, administrative assistant Lisa Schultz, to our Parish Vocation Teams and to parishioners who have offered support.

If you have not done so yet, please sign up to pray for Vocations through the St. Joseph Vocation Society (www.ptbovocations.ca). Time and again, when I read stories of Dioceses where priestly and religious Vocations are increasing, prayer is cited as the pivotal factor. Please, if you are reading this, say one Our Father, one Hail Mary and one Glory Be right now for Vocations. Thank you!

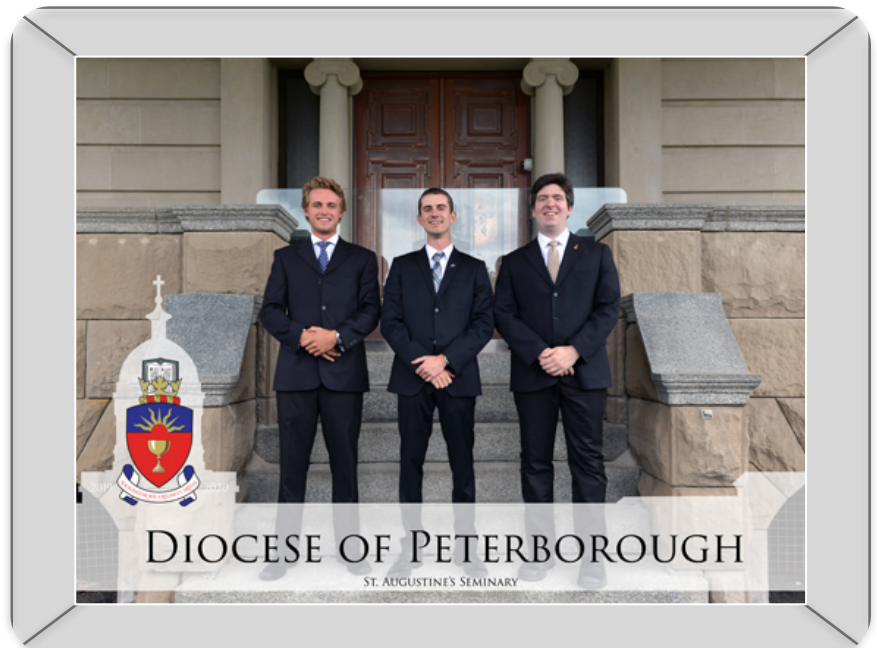
Your prayers are supporting many young people who are discerning their Vocations.

Our seminarians are doing very well, thanks be to God. All three young men are studying at St. Augustine's Seminary in Scarborough, where Peter Lukow is completing his internship year and Austin Mokry and Peter Bissonnette are in their Spiritual Year (between Philosophy and Theology studies).

There are four young men living with Fr. Damian Smullen and I at the St. John Paul II House of Discernment next to St. Alphonsus Church in Peterborough. JPII House affords young men the opportunity to discern a possible priestly Vocation while continuing their current course of study or line of work. The guys benefit from community prayer, spiritual direction, involvement in local parishes and spiritual formation. If you know a young man who would benefit from a year of dedicated discernment, tell him to contact me to apply.

The Vocations Office has recently hosted several meaningful and fun events throughout the Diocese.

Organizers Francis and Breighann Doyle did a fantastic job pulling together the 3rd annual Vocations Golf Tournament at Keystone Links Golf and Country Club on September 15. There were lots of laughs, a few great shots, many prizes and a





great supper. Proceeds support the good work being done by the Vocations Office. Consider putting in a team next year!



Bishop Miehm presided at Mass for our annual Altar Server Appreciation. About 70 servers from across the Diocese gathered to be thanked for their ministry and encouraged to continue. After lunch, the servers had a blast playing Altar Server Jeopardy and then dodgeball! Many thanks to the

Upcoming Events

Father Costello Classic

On Saturday, January 11th, eight teams will compete in the Father Costello Classic hockey tournament at the Warsaw arena. The highlight of the tournament is the opportunity to play against a team of seminarians from St. Augustine's Seminary in Scarborough. We are blessed, this year, to have several of our Catholic high schools competing. Come out to watch if you are free!

St. Joseph Dinner

Please join us for the 4th Annual St. Joseph Dinner in support of Peterborough Campus Ministry. Great things are happening in the Faith lives of students at Trent University and Fleming College, but we need community support to continue and to grow. Proceeds of the dinner directly support this ministry. The dinner will be Saturday Feb. 8th 2020 at 5:30 PM at Personal Touch Banquet Hall in Peterborough and will feature guest speaker Dr. Anthony Lilles, a dynamic speaker and dean of studies at St. John's Seminary in the Archdiocese of Los Angeles. Tickets are \$100 and can be purchased at www.ptbvocations.ca/dinner





volunteers who helped make the day a success, and to our hosts, Fr. Jerry Tavares and his helpers at St. Alphonsus Liguori in Peterborough.

The Carpenter’s Cup ‘Accuracy Edition’ Retreat brought high school-aged young men together for a weekend of meaningful talks, Holy Mass, prayer and accuracy challenges

(air rifles and archery). The guys thoroughly enjoyed the accuracy challenges and benefitted very much from an exploration of the lives of three heroes of the Faith - St. Thomas More, Blessed Pier Giorgio Frassati and St. John Paul II. Please pray that the retreat experience will help these young men join the ranks of the heroes of our faith! ☩



Merry Christmas



Fisher of Men



@PTBOVocations



@PTBO_Vocations



@ptbovocations

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Washing Machines

FROM THE PEW

David Beresford



I remember when I learned about machines as labour-saving devices in my interactions with the dishwasher. The only way to get dishes clean using a dishwasher is to first wash them by hand before loading them onto the trays. Then, after an hour or so when the dishwasher stopped making loud noises and leaking soapy water onto the floor, one must take the dishes out and dry them using a tea towel after rinsing those that still were dirty, and before cleaning the dishwasher drain.

We no longer have a dishwasher in our house. My wife threw it onto the front lawn one day when I was at work. She explained that there was just not enough time in the day to do all that extra work trying to accommodate using the dishwasher. Since getting rid of it, cleaning up after supper has gone from two hours fussing to about twenty productive minutes.

It is curious how much we take for granted and how little we actually know about such things in other people's realms. For example, when I call out from underneath the tub as I am fixing a leaky drain, I just assume that everyone knows what a large crescent wrench is, will get it for me when I ask for it, and not bring me a ratchet set (metric). Similarly, when I ask where the plumber's dope is while sitting on the kitchen floor surrounded by brass and chrome fittings, I hope someone who knows will tell me. Or, at least know that telling me "he is outside shooting pucks at a net" is not very helpful. I know where the Neatsfoot oil is kept; it is beside the lye and behind the caulking in the soup cupboard. I know that someone from my household must go into the soup cupboard occasionally, because we seem to eat an inordinate amount of soup. Nevertheless, nobody but me has ever noticed the tin of Neatsfoot oil that is sitting there.

I was pondering these things, while sharpening a shovel edge while sitting on the stump beside the woodstove, when I noticed my wife and any helpers she was able to commandeer doing things with laundry. From where I sat it looked like they were unrolling bunched-up socks.

"Why are you unrolling those socks?" I asked.

"Because someone put them in the hamper like this," I was told.

"But," I reasoned, "Isn't the washing machine an automatic washing machine? Doesn't it unroll those things itself? It rolls down shirt-sleeves, why not socks?"

"I have news for you, but it doesn't roll down shirt-sleeves either," I was informed. Nor, it seems, does it unroll trouser cuffs. I knew about the pockets thing,

and often find a lighter or jackknife in my trousers when I take them out of the drawer.

From the guffaws that accompanied my new learning, I understand this is more or less common knowledge. But to me, it seemed reasonable that washing machines, besides making noise and hopping around the mudroom floor, would somehow stretch out the clothes. Apparently not.

Learning this has caused me to ponder how many other things there are to discover in this world, and how much we can learn from each other. I have prepared a list of things that, while they seem obvious to me, many people do not know. Here it is:

- a chisel is not a good way to open a paint can,
- a butter knife should not be used to tighten or loosen screws,
- bent nails should not be stored on a gravel driveway,
- if a bent nail is rusty, it still should not be stored on a gravel driveway,
- putting a broken tool back in the tool box will not cause it to repair itself (this seems to be one of the least known facts, at least in my home),
- a shovel cannot be used to pry massive boulders out of the ground,
- a lawnmower will not cut through stones, bricks, or my hammer someone left on the lawn last fall.

So, no, in light of this list, I do not feel silly that I did not know about the mysteries of washing machines. ☩

David Beresford teaches biology at Our Lady Seat of Wisdom Academy in Barry's Bay, and lives with his wife Theresa and their seven children on a farm near Lakefield Ontario.



Levy and Diocesan Financial Stewardship

From the Diocesan Pastoral Centre, Temporal Affairs Office

What is Levy?

Until recently, the word “Cathedraticum” has been used but is now being suppressed in favour of “Levy”.

The word “cathedraticum” is no longer used in current canon law; it derived from “Cathedral” and originated as a way of supporting the Cathedral, which was often not a parish church and had no stable source of funding. This does not correspond to the reality in Peterborough.

In the 1983 Code of Canon Law, *Acquisition of Goods, c. 1263*, “tax” is given to the Bishop for diocesan ministry needs.

How does Levy apply to a parish?

Levy is the annual assessment charged to a parish based on its assessable income* for the ongoing support of the Bishop’s diocesan programs, services and administration. Category 1 is the Diocesan Levy calculated with a varying percentage rate (based on assessable income – see chart, below) directed to the Bishop for the Diocesan Pastoral Centre budgetary needs. Category 2 of Levy is a flat fee of five percent (5%) directed to the Priest Benefit Fund (PBF). This non-registered plan ensures that Diocesan retired and sick priests receive a financial benefit each month to supplement the federal pension, old age security and basic health plan coverage.

There are typically only three (3) major revenue sources subject to the diocesan levy: offertory, donations and donation of shares. The five percent (5%) levy for PBF is applicable to all net revenue except special collections and other income (HST rebates, sale of equipment, interest income, etc.).

Diocesan Levy – Category 1

- Diocesan Rate – 8% parish assessable income below \$50,000
- Diocesan Rate – 11.5% parish assessable income between \$50,001 and \$100,000

*

Assessable income is the offertory at Masses and other donations received by the parish, but does not include an Estate Bequest, which is subject only to a 5% Priest Benefit Fund Levy.

- Diocesan Rate – 15% parish assessable income between \$100,001 and \$200,000
- Diocesan Rate – 15.5% parish assessable income between \$200,001 and \$300,000
- Diocesan Rate – 16% parish assessable income between \$300,001 and greater

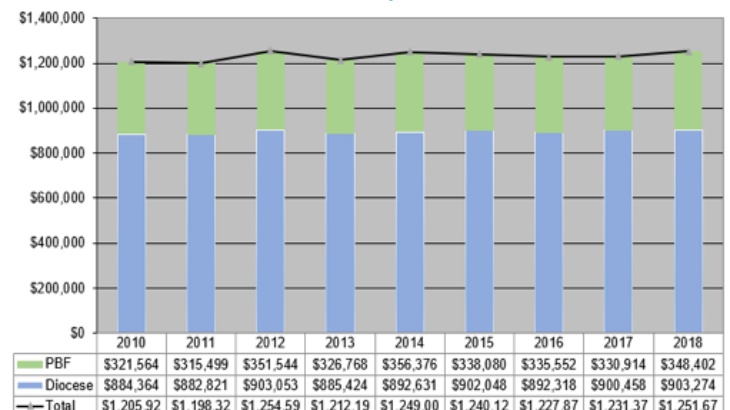
Priest Benefit Fund (PBF) Levy – Category 2

Fixed at five percent (5%) for all parish receipts unless specifically exempted. Note: certain expenses may be deducted from receipts (e.g. fundraising).

From 2010 to 2018, Diocesan Levy averaged a nine (9) year increase of 0.27% and PBF Levy averaged an increase of 1.20%. Average monthly Ontario Consumer Price Index from 2010 to 2018 was 1.718%, hence parish income and diocesan levy has not kept up with either the provincial CPI or inflation. Basically, parish offertory and donations have been stagnant, while both diocesan and parish operating expenses for goods and services, personnel and occupancy costs (utilities, property tax, insurance) continue to rise on an annual basis.

Annually, parishes are eligible to reduce their next year’s Levy by investing in a term deposit with the Diocesan Pastoral Centre. The purpose of the reduction is to encourage parishes to set aside funds annually (suggested 5%) for funding future capital projects. Like many other non-profit organizations, the diocese and its parishes face substantial capital investment deficits over the next five years, i.e. there are fewer capital donations received than needed for capital project costs.

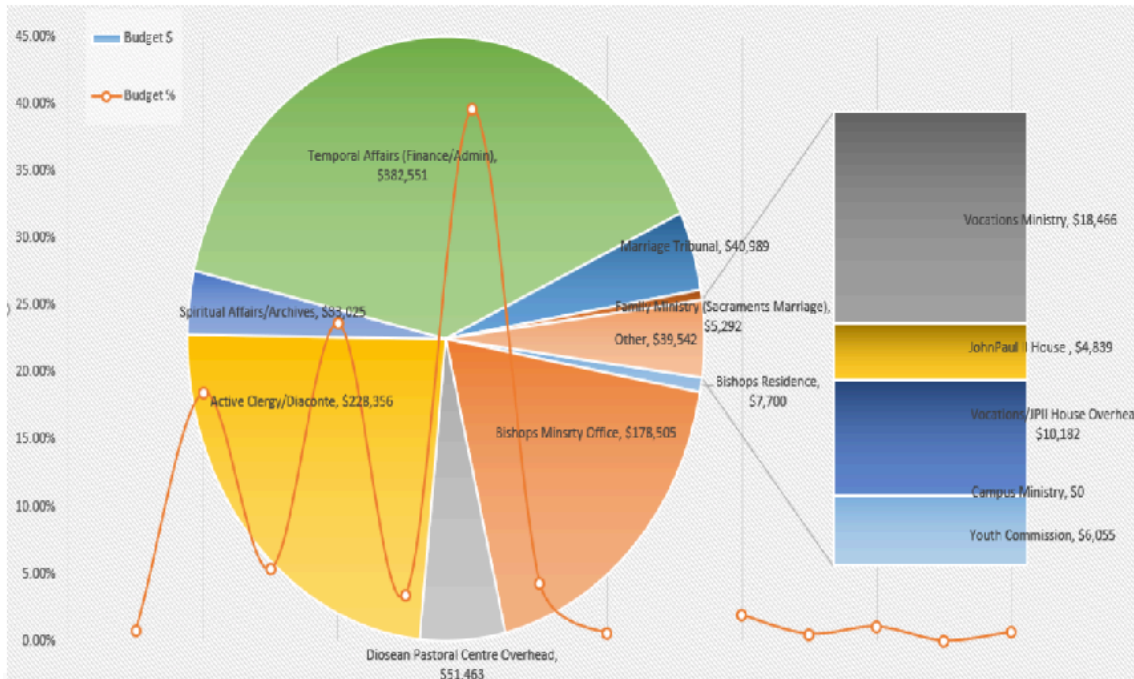
Parish Levy received by the diocese from 2010 – 2018 *past nine (9) Years



The Diocese may provide parishes exemptions from Levy related to major capital project needs. Parishes can submit a request for Levy Relief to the Levy Relief Committee, a sub-committee comprised of staff and members from the Diocesan Finance Council. At their discretion, and upon the

approval of the Bishop, the committee may extend special exemptions from Levy for funds raised in support of specific capital projects. Capital Building donations are not exempt from Levy.

Bishop Ministries use of Levy for Operational Budget Needs, ex. 2020 budget



The Bishop's Office/Ministries work from the Diocesan Pastoral Centre, which is a centralized service centre, not a church or a profit centre and therefore is very limited in its ability to generate operating or capital revenue. Levy is paid by parishes to the diocese to fund the centralized services being provided to parishes, much like a homeowner who pays

property tax to a Municipality for local services. Historically, it has not been possible to fund diocesan capital needs through Levy and operational revenue, hence many of the DPC capital requirements have been postponed year to year. The 2020 Draft DPC Budget Summary is as follows:

Operating Revenue:		Capital Revenue:	
Levy from parishes	\$957,586	2020 Donated funds	\$95,100
All other Revenue	<u>\$612,948</u>		
	\$1,570,534		
Operating Expenses		Capital Requirements:	
	<u>\$1,560,695</u>	5-year Capital Forecast	\$535,660
2020 Operating Deficit	<u>\$ (\$9,839)</u>	4-year Capital Deficit	<u>(\$440,560)</u>
<i>Note: Does not include PBF</i>			

The Diocese follows sound business practises, preparing operating and capital budgets, reporting actual to budget results, conducting reviews, externally preparing annual Financial Statements and develops/updates policies as needed. Staff and finance committees have significant expertise, forming part of our internal control system to ensure that prudent financial recommendations and advice are presented to the Most Rev. Bishop Daniel J. Miehm for his

final decision(s).

It is our hope that in sharing this information, a better understanding and appreciation for Diocesan programs, services, administration and the requirement to fund them is achieved.

Deb McRae
Director of Finance, Property and Administration





CATHOLIC CURIOSITIES

**Stephen
Retallick**

St. Piran's Oratory

This past June, my parents, wife, son and I went on a three-week trip to England. The main reason for our trip over the pond was to attend a family reunion of Retallick/Retallacks from around the world. The Retallick surname (rhymes with metallic), and its variation, Retallack, originates in Cornwall, on the southern peninsula of the island of Great Britain. It is home to the Cornish people, who, since 2014, are recognized as a distinct ethnic group.

We spent the first week of our trip visiting many of London's iconic landmarks and experiencing its different modes of transportation (which, I think, was my two-year-old son's favourite part of the whole trip). After London, we took a train southwest to Salisbury, where we rented a van and drove three hours to Newquay, a resort town on the west coast of Cornwall. When not exploring the wonders of Newquay, we

were taking day trips to neighbouring villages.

The reunion itself was organized by Retallicks in Canada and the United States, with support from a Cornish relative and historian, Colin Retallick (a bard, or storyteller). On the first day of the reunion, we drove south to Penhale Sands, a protected wildlife area with extensive sand dunes. There, Colin guided the whole group (around 30 of us) along well-worn paths and over grass-covered sand dunes to the ruins of St. Piran's Oratory. As we approached the site, a large cross could be seen atop a hill in the distance. The Oratory is a small chapel consisting of a nave and chancel and measures 9 metres by 5.5 metres, founded by St. Piran in the sixth century.

St. Piran was a fifth century Irish abbot and is the patron saint of tin miners – Cornwall was once a world leader in the tin mining industry. According to legend, St. Piran landed on a nearby beach after being exiled from Ireland, and established the Oratory there soon after. Together with other saints, St. Piran is credited with the spreading of Christianity in Cornwall.

After a history lesson from Colin, we had a closer look at the Oratory and area. To preserve the historic structure, a concrete barrier surrounds it to prevent collapse from the weight of the surrounding sand, and portions are covered in black tarps to protect it from the elements. Sadly, we were unable to enter into the structure as the gate was locked and the interior was flooded with water, as is frequently the case.

Recognized as one of the oldest Christian sites in Britain, the Oratory remained in use until the tenth century, when it was abandoned due to shifting sand. After being excavated in the late eighteenth century, the altar was rebuilt and 'Sanctus Piranus' (St. Piran) was inscribed in stone above the south door. Over time, the Oratory became well known and attracted many visitors. After being damaged by treasure hunters, railings were installed in the 1890s to keep people from inflicting further damage. In 1910, the Oratory was enclosed within a large concrete structure. Due to



St. Piran's Oratory and surrounding sand



St. Piran's Oratory - Inscription above south door



further vandalism and flooding, it was decided in 1980 that the entire Oratory would be buried in the sand. 35-years later, in 2015, the site was re-excavated by St. Piran's Trust, a charitable trust established in 2000 to promote the conservation of these historic sites. A portion of the concrete structure surrounding the Oratory can still be seen today.

When we finished our tour of the Oratory site, we ventured about 90 metres north to the remains of St. Piran's Church (now known as St. Piran's Old Church to distinguish it from the current church). After the Oratory was abandoned, this larger church was built to replace it. Completed in the twelfth century, the church was built near a stream in the hopes that it would protect the church from the encroachment of sand. However, due to tin mining in the area, the stream dried up and it was decided in 1804 that the church would be relocated. The church was dismantled, leaving only the foundation, and transported to a site three kilometres away in Perranzabuloe, which roughly translates to "Piran in the sand". This church is still used to this day.

Despite an excavation of the old church site between the years of 1917 and 1920, it wasn't until 2005 that 250 tonnes of sand was removed from the interior of the old church.

Near the church, stands St. Piran's Cross, a 2.4 metre Celtic cross carved from granite and dates from the eleventh century. It is thought to be one of the oldest stone crosses in Cornwall.

As for the saint himself, it's said his skull was encased in a silver reliquary. Pilgrims would make the journey to see his skull, and his relics were sometimes carried in a procession around Cornwall. Sadly, his relics were lost during the



St. Piran's Cross

Reformation.

St. Piran's Day is celebrated annually on March 5th, his feast day, and the flag of Cornwall, a white cross on black background, was originally depicted on St. Piran's family coat of arms. The nearby town of Perranporth bears his name. Closer to home, Mount St. Piran, in Banff National Park, Alberta, was named for the saint in 1894. ☩

Stephen, his wife and son live in Peterborough.



St. Piran's Old Church



St. Piran's Oratory
- View of south door





SAINT PROFILE

Fr. Joseph
Devereaux

We Christians do not believe in coincidences, but rather in providence. Providence comes from combining two Latin words *pro* "ahead" + *videre* "to see." Literally it means that God sees ahead. It is not chance that guides our lives but the designs of God.

I think this applies to information that comes our way. For me, it usually perks my interest when I hear or read something spiritual that has some connection with myself – for example, ancestry or places. I want to know more clearly what God wishes to reveal to me; I want to hear Him and know His will for me; so events and experiences need to be noticed.

Recently, I picked up a book on monastic studies and opened to a chapter on a saint I did not know: St. Wulfric. He was one of the most influential anchorite priests of medieval England. Anchorites are much like hermits and often lived in permanent enclosures or cells attached to churches. Their religious rite of consecration closely resembled the funeral rite, because they were truly abandoning all the comforts of the world. Their lives were most severe in terms of penance and solitude. Such was the life of St. Wulfric.

Wulfric was born in Bristol, in the south-west of England. After his priestly ordination, he continued his favourite worldly passions, especially hunting with hawks and hounds. He was assigned as diocesan priest the village parish of Deverill. This is what caught my attention, since the place name, Deverill, is one derivation of my surname, Devereaux. I concluded that God in His providence was introducing me to a saint I should know.

Here is what history records. One day when Fr. Wulfric was out hunting, he had a chance conversation with a

Saint Wulfric of Haselbury

(died, 1154)

Feast Day, February 20th

beggar. The beggar asked the priest for alms, mentioning that the King had just minted some new coins and he would be grateful to receive one. The priest replied he had no money. The beggar told him to look in his pouch and sure enough he found some of the newly minted coins. Wulfric took this as a sign from God, and he changed his life. He moved to a Somerset village of Haselbury and took up residence in a cell that stood on the cold northern side of the church. In these simple quarters, Wulfric lived alone for twenty-nine years, devoting his time to prayer, meditation, the study of the Scriptures and severe bodily mortifications: he slept little, ate frugally, abstained from meat, exposed his emaciated body to extreme temperatures and wore a hair shirt and heavy chainmail tunic.

Of Wulfric's desire for solitude, his biographer John of Forde writes, "May all those who have devoted themselves to the spiritual life ... not readily entrust for long to human eyes that face which Christ so ardently desires for himself." Wulfric's was a search for God and his spiritual growth was astounding. People soon sought him out for his blessing, guidance and counsel. He was given the gift of prophecy and miracles. He came to be known as a healer of body, mind and spirit. He foretold the death of King Henry I.



One of his famous miracles occurred when the iron mail shirt he wore next to his flesh was almost worn out; he put on the new one, but it was too long and people might notice he was wearing it. So, he had a benefactor cut it with scissors, which would have been impossible as it was made of soldered iron rings. However, when the shears were applied, they cut the iron without difficulty. While telling the man to keep this quiet, it was a secret that could not be kept and soon the famous story had travelled everywhere in the kingdom. Another miracle was the healing of a mute man who was suddenly and miraculously able to speak, in both English and French.

What are we to make of this austere and holy hermit, Wulfric? He embodied the words of Pope Benedict XVI on why God made us: "The world promises you comfort, but you were not made for comfort. You were made for greatness." In his desire to find God, St. Wulfric truly was an amazing man. He had one purpose and that was to search for and to please God. His earthly journey ended February 20, 1154 when he went to his heavenly reward.

While I don't think I am called to be an anchorite, like all of us, I am called to be holy. Let us take up the task in this time in which we live. Let us not be just called Christians, but truly be so – followers and disciples of Christ! I think we all have more coins in our metaphorical pouch than we know. Let's use our talents as disciples of Christ. ✠

Fr. Joseph Devereaux is Pastor of Our Lady of Mount Carmel Parish, Hastings, and Chancellor of the Diocese

Reflection

At first, Saint Wulfric was ordained into a holy order, but was still living a reckless life. We are sometimes like Saint Wulfric: our actions do not reflect how we say we are serving God. Have a conversation with our Lord. Ask him to help you further discern your vocation. Also, ask him to help your actions reflect how you are called to serve.

(From St. Mary's Press)



Our Lady of Lourdes Cardiff

• THANKSGIVING

Our Lady of Lourdes Parish gave thanks in many different ways...

Parish families donated a variety of veggies for the altar. Then the Thanksgiving Mass concluded with the children choosing veggies to take home while Fr. Vic enjoyed sharing preserves made from his garden.

Our prayers of thanks were for our Holy Father, Pope Francis, our Bishop, Bishop Daniel Miehm and our priests and

all the clergy and religious of our diocese, especially our Pastor Father Vic. Valles.

Thanksgiving is not just one day; it should be every day. May God continue to Bless us here in Cardiff, St. John Vianney and St. Mary's.



• PARISH MISSION

Fr. Vic Valles organized a Parish Mission which brought together his three church communities and gave us an opportunity to have our relationship with God renewed and refreshed.

The Mission was held at Our Lady of Lourdes in Cardiff on four evenings from Sunday November 3rd to Wednesday November 6th.

Father Eugene O'Reilly, C.Ss.R., conducted the mission. He is a Redemptorist priest, preaching missions for 35 years.



He is an accomplished composer and musician also known for his compassionate and humorous mission preaching.

The first evening, Fr. O'Reilly's topic was **"Intimacy with God/Self"**. The second evening, Fr. O'Reilly spoke about **"Living the Reign of God Today"**.

The third session was devoted to **"Reconciliation"** and the fourth evening concluded with a Mass and talk on **"Discipleship"**.

The Mission was a huge success with high attendance and positive feedback. Many thanks to all who came out and everyone who participated in various ways.

Special thanks go out to Fr. Vic for arranging and organizing this wonderful event and to Fr. Eugene for his inspirational talks. May God continue to bless them both.





DOMESTIC CHURCH

Luke Procter

Vocations



We are in a vocation crisis. You've heard it said for the past several decades. "We don't have enough priests!" is the rally cry throughout North American Dioceses. Looking at just our Peterborough Diocese, we have 21 priests eligible for retirement (at age 75!) within the next 15 years. With only three men in the Seminary, our Diocese is on pace to have 17 parishes without a priest in 15 years. With only 42 parishes in the Diocese, that would mean, in 15 years, over 40% of our parishes would not have a priest. Sounds to me like a crisis: a time of trouble, difficulty or danger.

We have been fortunate to have among our priests a number from Nigeria, India, and elsewhere who have generously followed God's call and left their families and homeland behind to minister to God's people here. We should be grateful for their presence, for without them, many faithful Catholics throughout the Diocese would not be receiving the Sacraments, would not be able to have their sins forgiven, be able to receive Our Blessed Lord in the Eucharist. These missionaries help lessen the impact of our lack of vocations.

But what is the true cause of our lack of vocations to the priesthood? I think first we need to understand what the term 'vocation' actually means.

For many Catholics, the word 'vocation' seems to be synonymous with 'recruiting.' That is, the 'Vocation Office' is just Catholic-speak for "Recruiting Office". While not entirely inaccurate, it doesn't truly encompass what a vocation is. "Vocation" comes from the Latin word *vocare*, meaning simply "to call". So, a vocation is a calling: specifically, a calling from God

into a particular state in life. A vocation is not just to the priesthood; one can be called to consecrated religious life, the married life, or dedicated single life. Yes, getting married and raising a family is also a vocation. In my experience, God can also call us to different states depending on where we are in life. So, some married men may be called to also serve as Deacons, for example. I was in the Seminary at one time; God called me there for that stage of my life and now I'm called to the married life, where I enjoy a faithful, blessed marriage with amazing children. I can say with absolute certainty that having spent time in the seminary has helped make me a better husband and father. Many I know who have been in the seminary share a similar sentiment.

So, if a vocation is a call from God, and we have a lack of vocations to the priesthood, then what is going on? I see three possible answers:



1. The requirements for entering the Seminary/Monastery/Convent are too strict and difficult
2. God is not calling people to the priesthood or religious life as much anymore.
3. We have largely stopped listening.

I will give my thoughts on each of these in order.

The thought that the journey towards religious life is too challenging has been discussed over the past several decades. Suggestions of permitting married men to be ordained priests, allowing women to become priests, doing away with celibacy (among other disciplines), have all been put forward as possible solutions to help swell the ranks of the religious. To this, I say 'happy horse manure.'

When it comes to the priesthood and religious life, we would want reduced standards only if the way of life didn't matter. The fact is that these men and women are the front-line fighters, not for our physical lives, but our eternal ones.

Do you want someone who is less able and less focused to be defending and protecting your soul, and those of your family? We are in the middle of a major, multi-generational immortal conflict between good and evil. But this war is not fought on wheat fields with conscripts, but on the altars and in chapels all around the world. God will call men to be priests; we don't need to artificially increase His "call-list." God is the one who does the calling, He doesn't need us rewriting His standards.

Just a clarification – I am not saying women would not make good priests. Likewise, a chocolate chip cookie would make for a better taste experience for the eucharist, but it's not just about the material. God gave certain limits on what we can and cannot do. No matter how much I, bishops, or even the Pope want it, a chocolate chip cookie will never be valid matter for the eucharist. And, to paraphrase Pope St. John Paul II, only men can be validly ordained priests (CCC 1577). The Church, he



says, does not have the authority to say yes to women priests, no matter how talented and effective they may be.

This brings me to the second possibility, that God isn't calling people to religious vocations as much anymore. Honestly, this seems to be the presumption most believed today. How many prayers for vocations have we heard (and said) asking God to 'call more people to His harvest' or something similar? I think there is a (perhaps subconscious) belief that God is the cause of this vocation crisis, in that He isn't calling anymore and needs to be told to do so. This simply isn't true. Believe it or not, God knows what He's doing. God has not stopped calling people!

The third possibility, then, seems the most probable: we generally aren't listening. Are our young people living a life of grace, a life of holiness? Or are they living a life of gender-fluidity, self-aggrandizement, contraceptive relationships, and other sins? How can anyone hear God if they aren't in a state of grace? Recent studies suggesting that a majority of Catholics don't believe Jesus is truly present in the Eucharist, that Mass attendance isn't important, and that confession is an outdated old ritual, just highlight how big a problem there is. There isn't a vocation crisis in the church, there's a hearing crisis!

Of course, that doesn't mean we stop praying for more priests and religious. But aside from the prayers we might say at the end of Mass, for instance, how often do we pray in our daily lives for vocations – any vocation? For example, many of our married people see marriage as a default, not as a calling. Now, they may actually be called to marriage, but would it not be greater if they knew, through prayer and discernment, that marriage was their true calling?

So, how can we hear God's call for our lives? First, go to Mass regularly, and live a Sacramental life. Go to confession regularly; let's say, once a month. Confession seems to have become the most overlooked and underutilized sacrament. The best way to hear God's voice, no matter your state in life, is to be in a state of Grace.

Also, develop a prayer routine, and include your children. We don't need to spend hours in prayer – most of us aren't able to do that. But, know that Pope St. John Paul II said the entire Rosary every day. Are you busier than the Saintly Pope? I know each of us can spend a few minutes each morning and evening in prayer, with our family. I know we all commute or walk places. Instead of listening to the traffic, news, music, whatever, say the Rosary. As Dr. Peter Kreeft once said, "Forget the news, listen to the eternal."

Lastly, regardless of your job or state in life, do your daily duties with excellence. Are you a student? Do your homework and write your papers with attention to detail. Husbands and wives need to care for each other and be faithful to each other. Parents, like myself, need to provide and care for their children. Seniors, care for your spouse, especially if in poor health. Continue to give them the incredible respect and love they deserve.

One seriously overlooked daily duty of Catholic parents is to pray for our children to hear their call. So often today, the priesthood is seen as a lesser or undesirable life and parents may pray that their sons are not called. This is an understandable but unfortunate attitude. The life of a priest or religious today can be very challenging,

especially if they speak the truth about moral principles. This is why, all the more, parents *need* to be praying for their children. A faithful life is not born in a vacuum, but through prayer, encouragement and the support of our parents. Failure to pray for your children, even if they are grown, is a serious injustice.

If your family member does sense God calling, regardless of whether it's toward marriage, the priesthood, or religious life, there is a discernment process. A spiritual director can be very helpful and I highly recommend seeking one out. Anyone with any questions regarding vocations, either their own or a family member's, should contact Fr. John Purdue, Director of the Diocesan Vocations Office. He can also help you find a spiritual director near you. You can also approach a member of your Parish Vocation Team; ask your pastor to point them out.

All vocations come from within the family. Living the Catholic faith within your own family is the surest way to help your children hear and follow their individual calling from God. A prayerful, faithful, sacramental life is what yields bumper crops of priests, religious brothers and sisters, husbands, wives and dedicated single people. When we get the family right, when we live out family life as God intends, we help raise up people that want to, and are able to, hear their Godly vocation. ✠

Luke Procter is a father of three and writes from Lindsay.





Fr. John Perdue



Wouldn't it be wonderful, in the Catholic Church in the western world, to hear stories of conversion more regularly? Stories of lives changed from powerful encounters with Jesus Christ and His Church? Aren't these stories medicine for our souls?

I am blessed beyond measure to hear stories like this on a regular basis through our growing ministry to students at Trent University and Fleming College. Just this year, I have been invited into the stories of dozens of students who are discovering, for the first time, that Jesus is not who they thought He was. Contrary to what they expected, students are finding, in Jesus, power, meaning, answers and purpose for their lives. And it is medicine for their souls and for mine!

At Trent University, much of this is possible due to the prayer and hard work of our dedicated CCO missionaries; Cameron Ayles, Gabriela, Evalina and Lukas. These young people have support-raised their own salaries to enable them to share the Good News of Jesus Christ with students who are hungry for Truth and for change.

Our missionaries invite students to take a small group Faith Study, during which the saving message of Jesus is presented clearly and simply. Over 125 Trent students registered for a Faith Study this fall, and over two dozen of them were aspiring Catholic teachers enrolled in the Trent's School of Education. The potential for each young person's encounter with Jesus to affect others is enormous.

Once students begin to know that Jesus loves them and is there for them every step of the way, they begin to

continued on p. 30



Mass attendees at Trent



CCO Missionaries:
Cameron Ayles,
Evalina Williamson,
Gabriela Marshy,
Lukas Marshy



Halloween Party-goers at JP II House



Being Present where students gather



Trent Clubs & Groups



Fleming Club Craze



Trent's Opening BBQ with a little help from the K of C



cultivate relationships with others whose lives have been changed by Jesus. We're seeing more and more students attend our BBQs, socials and parties. Here, invaluable and potentially lifelong relationships develop.

At Fleming College, too, students are deepening their relationship with Jesus and the Church by attending weekly Mass on Campus and encountering Jesus in the Eucharist, the Scriptures and the community of believers. We have wonderful chats after Mass and share the ups and downs of life together.

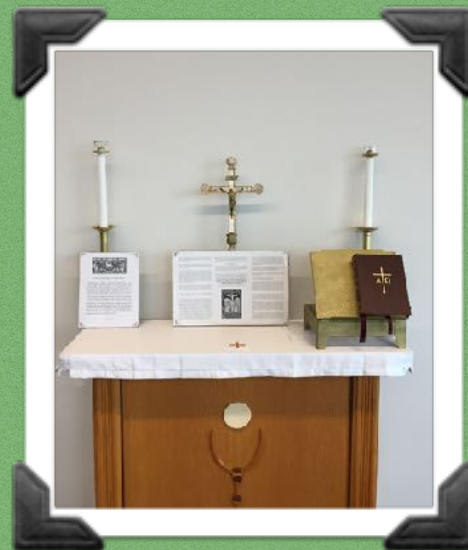
Friends, this good work is only beginning. There are thousands more students to connect with and there is tremendous potential for growth. I earnestly ask that you pray for this important ministry in our Diocese and that you consider joining the team that is financially supporting this work. Together, we can help young people to find purpose, meaning and direction in a world that is leaving them hopeless, anxious and wounded. I am blessed to be a part of the good work of Peterborough Campus Ministry and you can be too! Call or email our office to get involved! ☩

705-874-1871

lisaschultz@ptbovocations.ca



On Wednesday November 20th, Fr. Stephen De Carlo was asked to celebrate a Traditional Latin Mass at Trent University for the students. About 30 participated.



St. Anne's Parish Peterborough



St Anne Church Peterborough held a Fall Festival on Saturday October 19/19. We were blessed with a great crowd of eager shoppers and visitors to our parish, including 3 busloads of visitors from a Toronto Parish.

The Silent Auction, New To You Christmas Shop and Vendors tables were well attended in the school gym, which was decorated with beautiful artwork supplied by the students of St Anne's school.

Guests also enjoyed time in our church hall purchasing goodies donated by the Women of the Parish at the Bake and Preserve tables, beautiful mitts, socks, scarves and blankets from the Knitting & Crochet tables and sparkly buys at the New To You Jewelry.

The Cafe was on everyone's list to sit a minute, enjoy a hot drink and sweet goodies, or a barbequed hamburger (generously donated and bbq'd by our Knights Of Columbus) while being entertained with live music – something for everyone!

The children had their own special area to play games, have faces painted and receive a surprise goody bag. We also featured an opportunity to have a photograph taken with Santa and Mrs Claus, a big hit with the little ones.

Last but not least was our Community Jail – Priests, Teachers and Community members offered their time and talents in making this a fund-raising hit!

Our thanks to all those who volunteered, making this event a success, and to the shoppers who came out to support us. This has now become an annual event for the parish. Come next year, 2020, the Saturday following Thanksgiving.



Administrative Assistant Luncheon

October 2, 2019

at St. Alphonsus Liguori, Peterborough



STANDING

Patsy Scott, Immaculate Conception, Ptbo, **Trish Stanley**, St. Anne's, Ptbo, Our Lady of Mercy, Port Hope, **Catherine Ward**, Cathedral of St. Peter-in-Chains, **Michele Graham**, DPC, **Theresa Janiga**, Our Lady of Mount Carmel, Hastings, **Cathy Gevaert**, Visitation of BVM, Campbellford, St. Paul's, Norwood, **Robyn Henighan**, DPC, **Karen Grubb**, DPC, **Fr. Jerry Tavares**, Pastor, St. Alphonsus Liguori, Ptbo (host), **Lily Cavanagh**, St. Anne's, Ptbo, **Val Finley**, St. Mary's, Lindsay, **Ferrol O'Reilly**, retired, **Anne Gunnell**, St. John's, Kirkfield, **Laurie Dobbs**, St. Joseph's, Powassan, **Diane Wainman**, St. Mary's, Lindsay, **Debbie Mattucci**, retired.

SITTING

Mary Yates & Kathy Romard, Cathedral of St. Peter-in-Chains, **Lisa Schultz**, JPIL House, **Bishop Daniel Miehm**, **Janine Wanjon**, retired, **Patricia Elcome**, St. Francis of Assisi, Newcastle, **Maryann Clancy**, St. Paul's, Lakefield, St. Joseph's, Douro

FRONT

Jennifer Campitelli, DPC, **Kris Edwards**, St. Alphonsus Liguori, Wooler, **Hanna Dracup**, St. Alphonsus Liguori, Ptbo (host), **Sr. Marya Krolowa**, St. John's & Sacred Heart, Ptbo, **Deb McCrae**, DPC

Always a fun day to see in person those we talk to on the phone and email - or just see once a year.

