



# Diocese of Thunder Bay

## *Newsletter*

Catholic Pastoral Centre | 1222 Reaume Street | P.O. Box 10400 | Thunder Bay, ON. P7B 6T8. | [www.dotb.ca](http://www.dotb.ca)

Fall 2018



## What is Advent?

## Adventus - At the Beginning

The word, Advent comes from the latin verb “advenio” which means “to come to” or “to arrive at a beginning”. Usually we do not see the four weeks leading to Christmas, which we call Advent, as a time of beginning. But it is a special time of preparing in anticipation of the celebration of the Nativity of the Lord on Christmas Day. Why is this season special for the Church? What does it offer us in our prayers and reflections to help us prepare for Christmas during these four weeks?

If you listen carefully to the readings of the four Sundays in Advent you will realize that they speak not only of preparing for Christmas when Jesus was first born into our world, but of preparing ourselves for the coming of the Lord Jesus at the end of time. We live in what we call “end times”, that is, the period of time where all the faithful await the coming of the Lord in His glory and the fullness of our redemption. Usually we don’t hear much about this, since we are so concentrated on preparing for Christmas and all that this season involves.

The Advent season gives us a chance to pause and reflect on our relationship with the Lord and to ask, how is this Christmas going to be different for me from last year? Will I sense a closer union with Jesus and will my spiritual life be strengthened by the special prayers and customs that I share in Advent leading to Christmas? And finally, we ask if we are ready for the coming of Jesus in His glory to welcome us into the fullness of our redemption so we can take our place with Him in His kingdom. Advent is at the beginning of all of this. May the four weeks be fruitful for us in our prayer and in our preparations.

A few years ago, Pope Francis asked us to engage in a Year of Mercy. One of the tangible ways in which we practice the works of mercy in our diocese is through the many ministries and works that are supported by the Bishop’s Diocesan Ministry Campaign. I wish to thank all those who have helped and donated to this annual campaign. It assists me, as the bishop, to make sure that needs are met and that acts of kindness, mercy and support are given to parishes, to the young people of our diocese, to priests and deacons. It also supports our special outreach to the poor and the needy. Your generosity is very much welcomed and appreciated each and every year.

This season of the year also prompts us to look at our families and our relationships that bind us together. We are especially mindful of families that are struggling with challenges of economics, relationships and everyday stresses. We think of people who feel alone or abused and hurting. In preparation for Christmas we are asked to demonstrate generosity and to reach out to many, especially to families. Maybe that outreach is needed within our own family relationships, where mercy and forgiveness can bring people together once again in a loving and caring union.

In the month of October bishops from around the world gathered with Pope Francis in Rome for the General Synod on Youth and Vocations in our Church. Many young people shared their concerns about their faith and the Church. Many brought challenges to the bishops present on how the Catholic Church can best respond to the needs of young people today, and how the Church can minister to young people in helping them find their vocation or call in this life. We will await the document that will be prepared after all these discussions. Hopefully it will give the entire Church some good insights into our ministry to young people today and how the Church can be the inviting community that Vatican II called us to be, in particular to our young people.

Advent and Christmas are times for true spiritual growth and prayer. Even in the midst of all the commercialism of the time, we can sift through the unimportant things and make sure we grow in faith and love at this time. Each of us can be an instrument of peace and mercy to others. May the Holy Spirit of Jesus guide us to be those instruments of peace. Let us make sure that this time does not pass us by unnoticed. And may the joy and goodness of Christmas fill our hearts and our homes with the love of the Lord. A Merry and Holy Advent and Christmas season to all!

**THE MOST REV. FRED J. COLLI**  
**BISHOP OF THUNDER BAY**



## Visions & Actions: The Prophets of Advent

2018 is quickly coming to an end, yet we Christians are already celebrating new beginnings as we enter into a new liturgical year with the start of our Advent preparations for Christmas. These preparations are usually marked by busy days of shopping, baking, and opportunities to socialize with friends, co-workers and family. During this busy time of year, the Advent wreath with its four candles calls us to be mindful not only of the time we have to wait until Christmas, yet more importantly of the time we have right now. With Advent we are called to anticipate the time ahead, and at the same time to focus more intently on the present moment.

If we look a little closer at the Advent Scripture readings that we will hear at Mass, if we read a little deeper, if we listen a little harder; if we open ourselves up to the prophets and images that shape this season, then we will find that Advent is something more, something different, something quite unexpected. For the Scripture readings from the prophets Isaiah and John the Baptist that we will hear call us to reflect on how our present actions and attitudes are shaping the future of the world. They beg us to reflect honestly upon the kind of world that we are welcoming the Baby Jesus into, and if it's not the kind of world we are hoping for, to take the time we have now to change it.

The Advent Scripture readings will challenge and inspire us to initiate this change. Advent, then, is a time of radical transformation – of ourselves and of the world we live in. This radical transformation is revealed in the visions and the messages of John the Baptist and Isaiah. As Christians, the visions of these prophets reveal to us that the coming birth of the Messiah is a radical turning point in history, and in the way God comes to us. These prophets reveal important themes for our Advent preparations.

At times though, John the Baptist does not seem to fit into the general mold of Christmas with his solitary life in the desert, dressed in a coat of camel's hair, with his wild hair and scraggly beard – not to

mention his diet of locusts and wild honey (cf. Matthew 3:4)! Yet every Advent, John the Baptist shows up. And he does so to remind us that sometimes God speaks to us in the desert, in the places and through the people we least expect. Advent calls us to be attentive, to be aware of the signs of our times, to recognize that despite all of the darkness that seems to be covering the Church and the world at this moment, God is at work bringing the light of his grace and strength to those who walk in darkness. We are not forgotten. God is sending his Son to us. John the Baptist tells us to watch and to hope.

The prophet Isaiah shares with us the visions of the transformation of the world that will occur when we do hope. In the passage for the First Sunday of Advent (Year A), he writes: “They shall beat their swords into ploughshares, and their spears into

pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:4). As we read those words, we can see the metal glow hot in the forge and hear the sound of it being pounded into new shapes for a new purpose. With

it we sense a change not only in attitude but energy. Energy once wasted on creating division and building walls is now being used to create community where the needy are satisfied, the vulnerable are protected, and all are valued. We are not alone. God has sent his Son to us, and now the Son sends us into the world. Isaiah tells us to put God's vision into action.

As you enter this busy season of Advent, let the words and images of John the Baptist, Isaiah and all the prophets inspire and challenge you. Let those words and images touch the darkness to reveal hope, and let that hope renew your energy to work for peace, for love, for forgiveness to create a world in which all are welcome and in which all can dwell, not in some distant future time, but in the here and now.

Happy Advent!

**REVEREND VICTOR DEGAGNÉ**  
**PASTOR, CORPUS CHRISTI PARISH**



## Advent Traditions Around the World

*There are many countries represented in our diocesan parishes.  
Here are small glimpses into Advent traditions in some of these countries.*

**FRANCE** In France, the *crèche*, or Nativity scene, is seen in many homes. The custom in France is to include non-Biblical characters, such as a butcher, a baker, a policeman, a priest, and other village people, who have come to worship the baby Jesus. The small, hand-painted figurines are called *santons*, and became very important during the French Revolution, when most churches were closed and people held secret church services in their homes. These little nativity figurines, crafted out of local clay, kept the Christmas traditions alive. Sadly, France has banned the Nativity scene from any public buildings unless it is proven to have cultural or artistic merit and does not express religious recognition or preference.



**CROATIA** Although Christmas trees are a relatively new tradition in Croatia, having been introduced in the mid-19<sup>th</sup> century, they are widely popular today. They are traditionally decorated with fruit-shaped ornaments. Initially, they were decorated with gilded walnuts and hazelnuts, flowers, and fruit - sometimes preserved fruits covered in gold. On St. Lucia's Day (December 13) or even as early as St. Barbara's Day (December 4), wheat is planted in small dishes. The belief is that the taller the wheat grows, the more prosperous the coming year will be. This wheat, known as Christmas wheat, is tied with a ribbon in red, white and blue – the colours of the Croatian flag – and may be placed under the Christmas tree.

**IRELAND** In Ireland, an old Christmas tradition that was once widely kept is that of placing a candle in the window. The candle was said to serve as a welcome to Joseph and Mary as they searched for lodging. It also indicated to strangers and especially the poor that there may be food available inside the house. At the time when Penal Laws were enforced forbidding Catholic priests to perform Mass, a candle in a window was also a secret message that it was a Catholic household in which Mass could be held.





**PHILIPPINES** The most popular Christmas decoration in the Philippines is the *parol*, a bamboo pole with a lighted lantern attached. Traditionally, the lantern is a five-point star crafted from a frame of bamboo sticks and covered with colored paper or cellophane. However, the designs vary greatly from large, intricate stars designed with the use of modern technology, to simple designs crafted out of recycled materials. LED lights or twinkling lights have replaced the original candle placed inside the lantern. The *parol* represents the

star that guided the wisemen to find the child Jesus, and is hung outside windows, in balconies, or placed over a Nativity scene, known in the Philippines as a *belen*.

**POLAND** Along with the Nativity scene, or *szopka*, one of Poland's most popular Christmas decorations is the Christmas tree, or *choinka*, often brought in and decorated on Christmas Eve. A star is placed at the top to represent the star of Bethlehem, and the tree is decorated with gingerbreads and lights, as well as baubles and glass ornaments known as *bombki*. Traditionally, in eastern Poland, beautiful and intricate tree ornaments are made out of straw or coloured paper. In southern Poland, Christmas trees are sometimes hung upside-down from the ceiling. According to legend, this is to represent Christ being crucified. The practical advantages of this custom is that ornaments are kept away from small children and pets, and there is room for a much bigger pile of gifts!



**ITALY** In many homes in Italy, the most important Christmas decoration is a crib, or Nativity scene. The use of a crib in telling the Christmas story was made popular by St. Francis of Assisi almost 800 years ago, in 1223, when he and his followers performed the first Nativity play in a cave in Italy. However, the use of cribs in homes didn't become popular until the 16<sup>th</sup> century. Today, the crib is traditionally brought out on the 8<sup>th</sup> of December, but the figure of baby Jesus isn't put into the crib until the night of December 24<sup>th</sup>. Commonly included in the scene are extra everyday people and objects, and even figures of famous people or politicians.



## All Things Advent

It seems that each year the holiday season gets more and more hectic taking us further and further from the true meaning of Advent and Christmas. In recent years, I have made a concentrated effort to adopt or renew Advent traditions in the hopes of experiencing a much more fruitful liturgical season. Listed below are a few traditions to help us celebrate Advent with more meaning:

**Advent Wreath:** The wreath holds four equally spaced candles (three purple and one pink), used to count down the weeks until Christmas. It also symbolizes the many years from Adam to Christ in which the world awaited its Redeemer. The three purple candles are lit on the penitential Sundays and the pink one for Gaudete, the joyful third Sunday in Advent. Special prayers are said with the lighting of each candle.

**Advent Calendars:** Counting down the days to Christmas helps children (and adults) to focus on patiently waiting for the Baby Jesus to be born.

**Advent Music:** This has been the most challenging, but rewarding change for me. I used to start playing my favourite Christmas songs on about November 30<sup>th</sup>. My family had had enough by

Christmas! Now I make a playlist of music appropriate for Advent, which anticipates Christ's birth. Each year I play *O Holy Night* for the first time on my way to Christmas Eve or midnight Mass. It is a very meaningful, moving experience.

**The Nativity Scene:** Nativity scenes are a classic tradition. They can be made especially poignant by placing Mary and Joseph far off travelling and adjusting their approach to Bethlehem daily and by waiting until Christmas Eve to place the Baby Jesus into the manger.

**A Baby Jesus Crèche or empty manger:** Advent is also known as "little Lent." Therefore prayer, alms, and sacrifices are also a part of Advent. Some families start with an empty manger. When acts of service, sacrifice, or kindness are done in honour of Baby Jesus, a piece of straw is added to the crèche. The hope is that by Christmas Eve, the bed for Jesus is very soft.

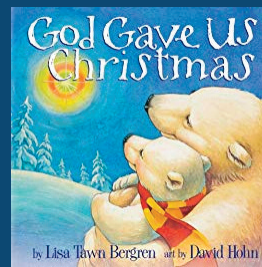
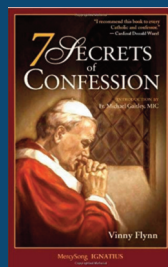
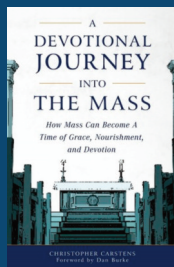
**The Jesse Tree:** The Jesse tree (named after the father of King David, the ancestor of Jesus) tells about Christ's ancestry through symbols and relates Scripture to salvation history, progressing from creation to the birth of Jesus Christ.

### THE ADULT FAITH FORMATION OFFICE

"Catechesis for adults must be considered the chief form of catechesis. All other forms, which are indeed necessary, are in some way oriented to it." (General Directory for Catechesis, # 59)

The Adult Faith Formation Office seeks to offer resources that can reach people at all stages of their faith journey. Our focus is to help them grow in faith as a person and as a member of a faith community.

We have a library section containing books, DVDs, study programs, and sacramental preparation programs for adults and children. There is a plethora of resources available to individuals, parishes, as well as for small group gatherings. In addition to this we have an abundance of books, religious goods, cards, coffee, and gift items available (see photos below and across) for a requested donation. Come browse our excellent selection of Catholic resources—our knowledgeable staff will be happy to assist you!



**Advent Penance Service:** Advent is a special time for preparing room in our hearts for the coming of Christ. Our diocese offers penitential services on the north side of town and on the south side during the season of “little Lent.”

**Almsgiving:** Advent is the perfect time to practice spiritual and corporal works of mercy such as volunteering at St. Andrew’s Dew Drop Inn, helping families in need, visiting the sick in the hospital, or perhaps hosting a dinner in your home for those who have no family or friends with whom to celebrate the holidays.

**Advent Devotional Reading:** There are many great Advent devotional books that will take you deeper into the profound theology of this liturgical season. The Pastoral Centre has a plethora of options, including Bishop Barron’s Book of Advent Reflections. Daily devotional reading is one of the best ways to spiritually prepare for the birth of the King of Kings.

**Special prayers:** There is a St. Andrew Christmas Novena, which begins on the feast of St. Andrew (November 30) and ends on Christmas Eve. Another tradition is to pray the O Antiphons from the Liturgy of the Hours (Vespers) beginning December 17<sup>th</sup>. Each antiphon welcomes the birth

of Christ by heralding one of the resplendent Biblical titles of the soon-to-be-born Son of God as foreshadowed in the Old Testament by the prophet Isaiah. These prayers sum up all our longing for the Saviour.

**Mary Candle:** On the great feast of the Immaculate Conception, some families place a white candle with a blue ribbon before a statue or a picture of the Blessed Virgin, whose fiat enabled our Lord’s coming at Christmas. Our family lights this candle at meal times to serve as a reminder of Mary’s eager expectation of the Light of the World.

**Blessing of the Christmas Tree:** Many families bless their Christmas tree. It is good to remember that the tree relates to many aspects of our faith. Our first parents were forbidden to eat from one tree, and Christ paid the great price of our redemption by hanging on a tree.

Advent is a season of hopeful longing, joyful expectation, prayerful penance, and spiritual preparation. It connects us spiritually with God’s whole plan of redemption through Jesus Christ. “Let every heart prepare Him room!”

**HANNAH HAY**  
**ADULT FAITH FORMATION OFFICE**



On September 28th and 29th, volunteers from Knights of Columbus 9295 conducted a food drive to help our local Thunder Bay Food Bank. The volunteers included Gilles Boisvert, Frank Jollimore, Gary McMahon and Claudio Monteleone. The food collected amounted to 829lbs which filled 23 full boxes at an estimated value of \$2,072.50. The volunteers also collected \$232.66 for the food bank. Corpus Christi Church also operates a food box for parishioners to donate food through the volunteers of the Knights of Columbus 9295.

The Thunder Bay Food Bank is located at 129 Miles Street East and can be accessed once a month by families and individuals in need to obtain supplies of emergency food. The food bank is open on Tuesdays and Fridays from 9am to 11am, except on the first week of each month.



*Knights of Columbus 9295 Thanksgiving Food Drive:  
Volunteers of the Knights of Columbus 9295  
that helped with the food drive.*

The Thunder Bay Food Bank will no longer have to provide only dry and non-perishable foods. With the purchase of a new walk-in freezer and walk-in cooler, the centre will now be able to stock up and supply more choices and items to the individuals and families in need that use the food bank. The food bank had already been providing eggs, bread, and margarine by using an older single fridge and freezer, but now can provide fresh vegetables (including donations from local farmers) such as potatoes, carrots, and onions. They will also be able to have deli meats and hot dogs now. The Corpus Christi Knights of Columbus 9295 donated \$500.00 towards the purchase of the new equipment. On October 18, 2018, a ribbon cutting ceremony took place to announce the use of the new equipment.



*Knights of Columbus 9295 Supports Thunder Bay Food Bank New Equipment: Claudio Monteleone and Reino Pitkanen from the Thunder Bay Food Bank*





*North Spirit Lake: Fr. Justin Eze is pictured here with students after Mass on September 27, 2018. Three students were baptized and 29 received First Holy Communion.*



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On September 18, 2018, as part of the Rite of Commissioning ceremony at the Kenora Catholic District School Board, new Student Trustees Dominique Novelli and Clareynze Ceria were led through “Renewing the Promise – A Pastoral Letter for Catholic Education”. Mariette Martineau, Religious Education and Family Life Coordinator, invited the students to share their views and insights on a journey through the document and offer opportunities on how their Catholic education experience can improve.

Dominique Novelli: The Catholic School System isn't just a part of your education. It also becomes part of who you are. I would say that we tend to focus a lot on the students who are having a successful journey and not everyone has a successful journey to start off with. I think that the people who are struggling with their journey are people who are having a hard time starting off their journey and they need an extra little boost and confidence booster to help them with their journey.

Clareynze Ceria: I think my Catholic School Experience has helped me to have a deeper relationship with Jesus. In our school we set time to pray daily before we start the day. We also celebrate Mass at least once per month, we read the Bible in religion class and perform acts of kindness. These are a few of the experiences I experience in our Catholic school that help me to have a deeper relationship with Jesus. Doing a prayer at the start of the day is one of my favorite practices that we do on a daily basis at school. I think it's really good to start the day right by praying.



## Looking Back: The Scalabrini Imprint, 1958 - 2018

The departure of **Father Maurizio Maifredi, cs** as pastor of Thunder Bay's St. Dominic Parish in November marks the end of a sixty-year ministry of the Scalabrini Fathers in the Diocese of Thunder Bay. The Scalabrinians take their name from their founder Blessed Giovanni Battista Scalabrini (1839 - 1905), Bishop of Piacenza, Italy. His concern for migrants gained him the title of "Father of the Migrants". Since 1958 the parishes of St. Anthony, St. Dominic, St. Patrick (Atikokan), St. Augustine (Baird), and St. Theresa (Kakabeka Falls) are indebted to the Scalabrini Fathers for their work in parish formation and church construction.

The Provincial Superior of the Pious Society of the Missionaries of St. Charles Borromeo (as the Scalabrini Fathers were called in the 1950s), the Very Rev. Corrado Martellozzo, P.S.S.C., offered the services of his community to the Most Rev. E.Q. Jennings in 1954. Given that twenty-five thousand (25,000) Italians immigrated to Canada each year after the end of the Second World War, the Missionary Fathers of St. Charles were committed to serving the spiritual needs of these Italian immigrants, many of whom resided within the Diocese of Thunder Bay.

### St. Patrick Parish, Atikokan

St. Patrick Parish in Atikokan was the first in the Diocese to come under the direction of the Scalabrini Fathers. St. Patrick's was not an Italian parish but the Scalabrinians viewed it as falling within the scope of their work as missionaries to immigrants. In the spring of 1958 **Fathers Giulio Gragnani, cs** (1911-1984) and **Anthony Carrano, cs** (1921-1993) took up residence in Atikokan and energetically engaged themselves in pastoral work. They visited each Catholic family and blessed their homes. A

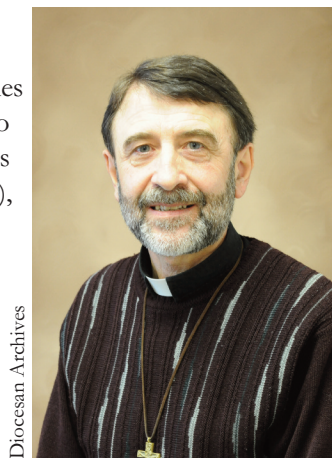
request from parishioners to establish a mission chapel on Eva Lake on the northeast boundary of Quetico Provincial Park was welcomed by Father Gragnani as the parish's religious contribution to Canada's centennial. The chapel "Our Lady of the Lake" was completed in 1969 and it more than lived up to its original intent as a place where travellers, cottage owners on Eva Lake and visitors to Quetico Park could attend Mass on Sundays during spring and summer.

The Scalabrinian presence at St. Patrick's, Atikokan provided them with a base from which to accept responsibilities elsewhere in the Diocese. In 1959, for example, they administered **St. Augustine's Parish in Baird** and its associated missions of **Hymers, Harstone, and Kakabeka Falls**. In the early 1960s, Father Joseph Favotto, cs travelled from Baird to Ignace on a regular basis to visit Italian families there to bless their homes and to hear their confessions. Although the Scalabrinians welcomed the tranquility and natural setting of Atikokan and Baird, they soon looked for more demanding responsibilities associated with national Italian parishes. An opportunity presented itself when St. Anthony's Parish in Port Arthur desperately needed an assistant pastor who was fluent in both English and Italian. The Provincial Superior of the Scalabrinians, the Very Rev. Florian Girometta, cs, was happy to oblige Bishop Jennings in providing **Father Joseph Bellan, cs** and later **Father Carl Birarelli, cs**, as full-time assistant pastors at St. Anthony's in 1960.

### St. Anthony Parish, Thunder Bay

St. Anthony's was the parish around which the Scalabrinian Fathers wanted to concentrate their efforts in the Thunder Bay Diocese. In 1968, with the retirement of **Father Joachim Bortignon** (1902-1977) who had been pastor since 1955, Bishop Jennings formally offered the direction of the parish to the Scalabrinian Fathers. They returned the administration of St. Augustine's in Baird (1968) and St. Patrick's in Atikokan (1976) back to the diocese and St. Anthony's became the bedrock of their ministry in Thunder Bay.

**Fathers Umberto Rizzi, cs** (1921-2014) and **Lino Santi, cs** (1933-2009) were among the first Scalabrinians to lead St. Anthony's parish. The



**Father Maurizio Maifredi, cs** served both St. Anthony and St. Dominic parishes during his stay in the Diocese of Thunder Bay from 2009 to 2018.



diminutive Father Rizzi remained in the parish until 1973 when he left for the United States to become pastor of Our Lady of Mount Carmel Parish, Melrose Park, Chicago. He was later elected Provincial of the Scalabrinian Western Province (1975-1978). He returned to St. Anthony's in 1978 and three years later was appointed pastor of St. Dominic parish to supervise the construction of a new church in the Northwood subdivision of Thunder Bay. His imprint

on both parishes is undeniable and enduring. He will long be remembered for his vision and commitment to the creation of a sense of belonging among those who attended both parishes.

**ROY PIOVESANA**  
**ARCHIVIST/HISTORIAN**  
**DIOCESE OF THUNDER BAY**

*St. Anthony Church Interior, 21 May 2002: The impression one gets upon entering St. Anthony church is one of brightness and delicacy. The white ceiling dominated by twelve ceiling leaves intended to distribute light and air and the light coloured pews constructed of hardwood birch and maple contribute to this ambiance. These architectural features were meant to enhance the Christian celebration of the "Risen Christ". Father Ermete Nazzanni, cs, pastor of St. Anthony Parish at the time, hoped that this church would be appropriate for "a community of souls". The overall design of the church interior supports the Vatican II concept of having the congregation as an integral part of liturgical celebrations.*



Diocesan Archives



The Venerable Bishop  
 John Baptist Scalabrini  
 (1839-1905)  
 Founder



Diocesan Archives

*St Dominic (Italian) Roman Catholic Church, 26 April 2002: Father Umberto Rizzi, cs and Father Daniel Lapolla, cs supervised the fund-raising and construction of St. Dominic Parish church in the Northwood subdivision of Thunder Bay south in 1981 and 1982. The church was dedicated by the Most Rev. John A. O'Mara, Bishop of Thunder Bay, on 7 May 1983.*



## The Scalabrini Presence at St. Anthony and St. Dominic

### Scalabrini Fathers at St Anthony Parish

Fr. Joseph Bellan, cs (1960-1964)  
Fr. Mario Moscaritolo, cs (1964-1966)  
Fr. Guy Nugnes, cs (1967-1968)  
Fr. Umberto Rizzi, cs (1969-1973; 1978-1981;  
1987-2012)  
Fr. Michael J. O'Brian, cs (1971-1974)  
Fr. John Di Vito, cs (1973-1978)  
Fr. G. Businaro, cs (1974-1975)  
Fr. Gregory Zanoni, cs (1975-1976)  
Fr. P. Alongi, cs (1976)  
Fr. Mario Spada, cs (1976-1977)  
Fr. Carlo Titotto, cs (1977-1986)  
Fr. Silvano Orso, cs (1983-1985)

Fr. Dino Cecconi, cs (1985-1987)  
Fr. Emerte Nazzani, cs (1986-1991)  
Fr. Richard Bezzegato, cs (1991-1997)  
Fr. Lino Santi, cs (1969-1971; 1997-2009)  
Fr. Albert Corradin, cs (2010-2013)  
Fr. Maurizio Maifredi, cs (2009-2013)

### Scalabrini Fathers at St Dominic Parish

Fr. Umberto Rizzi, cs (1981-1986)  
Fr. Albert Corradin, cs (1986-1997)  
Fr. Rino Ziliotto, cs (1986-1992; 1999-2001)  
Fr. Angelo Risoli, cs (2005-2007)  
Fr. Daniel Lapolla, cs (1981-1985; 1997 -2018)  
Fr. Maurizio Maifredi, cs (2013-2018)

Next Issue

Winter 2019

Please send news items and stories to [chancery@dotb.ca](mailto:chancery@dotb.ca)  
\*Please ensure that all images are sent in JPEG or TIF format

Deadline for submissions: *January 15, 2019*

### Slight Change in Marriage Rules for the Diocese of Thunder Bay

Bishop Colli, after discussion with the priests and deacons of our diocese, has decided that in certain circumstances he will allow the celebration of marriage, without the celebration of Mass, between two Catholics or a Catholic and non-Catholic, to take place in a venue other than a church or chapel. This is according to Canon Law #1118.

Permission must be requested through the priest or deacon who is preparing the couple for their marriage ceremony. If permission is granted, and the setting is appropriate for a marriage ceremony, then all the necessary documents and notifications for the marriage must be completed by the assisting priest or deacon.

