



FALL 2025

## ROMAN CATHOLIC DIOCESE OF THUNDER BAY

# Newsletter

*"Go into all the world and proclaim the Good News"* (Mark 16:15)

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## The Bishop's Coat of Arms

The design of Bishop Campeau's heraldic arms centres upon a lighthouse, rich with symbolism. Christ is the Light of the World, and the lighthouse serves as an image of Christ, guiding us—especially through trials and hardships. It also evokes the figure of a bishop as a steadfast shepherd, enduring tempests for the sake of his flock. Surmounted by a cross, the lighthouse further symbolizes the Church, standing as a beacon for all to see. Moreover, it conveys a spirit of missionary zeal, recalling how many missionaries in Canada set forth upon the seas. The Canadian Martyrs, for instance, crossed the Atlantic

to bring the Gospel to the Indigenous peoples of North America. The lighthouse thus magnifies the bishop's motto: *Sequere Me*—"Follow Me."

The Diocese of Thunder Bay is home to several notable lighthouses, among them, the one on Porphyry Island, which has a rich history of being maintained by families of diverse backgrounds. Andrew Dick, for example, who began his tenure as a lighthouse keeper in 1879, lived on the island year-round with his Ojibwe wife, Carline, and their ten children. In this way, the lighthouse also serves as a fitting symbol of the diocese itself.

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On a more personal note, the lighthouse brings to mind fond memories from Bishop Campeau's own life—of fishing on the lake St. Clair as a young fellow, and returning across the water after dark with his father, guiding his crew safely home by the distant beam of the lighthouse.

Though not a direct representation, the island upon which the lighthouse stands reminds the bishop of an island dear to him, one that speaks to his love of solitude and the tranquillity he finds in nature. Yet the waves crashing upon its shores disrupt this stillness, calling to mind the raging seas of the Gospels. They serve as a reminder to have faith despite adversity, as in the episodes of Christ calming the storm. (Mark 4:35-41). Notably, twelve crested waves are depicted, an allusion to the bishop's calling as a successor to the Apostles.

Finally, four eight-pointed stars, drawn from the mantle of Our Lady of Guadalupe, adorn the arms. These stars recall the Four Gospels, of which every bishop is a steward, as well as the Cardinal Virtues—prudence, justice, fortitude, and temperance—by which he leads his diocese. †



# Architectural Heritage: The Bishop's Residence

*By Grace Daigle-Matkowski*

**B**uilt in 1911 by contractor Michael H. Braden, and using Simpson Island stone, the two-and-a-half-story European-style home at 1306 Ridgeway Street East was recognized as "One of the Finest Residences in the City" by the Fort William Daily Times Journal in the same year. The house features a characteristic red-tiled, high-pitched gable roof and is built of light gray squared rubble.

Braden, an outstanding Fort William builder—also responsible for structures like the Thunder Bay Museum and St. Andrews Presbyterian Church, lived in the home with his wife Mary Eaton and their three children after marrying in 1910. The house was constructed in the Georgian Revival style, designed for longevity and ease of maintenance. Its symmetrical facade boasts evenly spaced windows with cut glass. Inside, the large front foyer is trimmed in mahogany moldings and wainscoting, with a coffered ceiling. The staircase features stained glass windows on the landings and leads to six bedrooms on the second floor and four on the third. Original features such as hardwood floors, porcelain bathroom sinks and tiles, brass door handles, mantels,



and tiling on four fireplaces, ceiling lights, and five chandeliers in the dining room have been maintained.

In 1922, the Braden family moved, and grain merchant Albert Sellers' family resided there until 1946. H. P. Klinestiver of Marathon Paper Mills then occupied the residence until 1956; by when Most Rev. E. Q. Jennings, the first Bishop of Thunder Bay, purchased the house to establish the Roman Catholic Diocese of Fort William, later renamed the Diocese of Thunder Bay. He made several notable changes, including converting a first-floor room into a chapel and adding a small apartment at the back for a housekeeper. In 1958, an

iron porch (also described as a wrought iron portico or wrought iron fence frames) was added over the front entrance to accent the entry door and sidelights, and to provide a roof for the porch. Bishop Jennings also furnished the home, honoring its grandeur.

From 1956 until August 1990, 1306 Ridgeway served as the site of the Chancery offices of the Diocese, with the Archive located in the basement. In 1990, the Most Rev. John A. O'Mara, the Third Bishop of Thunder Bay, temporarily moved the Chancellor offices to the Avila Centre on Reaume Street until the Catholic Pastoral Centre was established in 1993.



The residence has largely remained unchanged, with the primary alterations being the kitchen renovation, the addition of the chapel and housekeeper's apartment, and the repurposing of sitting rooms for offices. On January 25, 2010, the house was added to the Heritage Register by Pamela Cain at the Heritage Advisory Committee, as

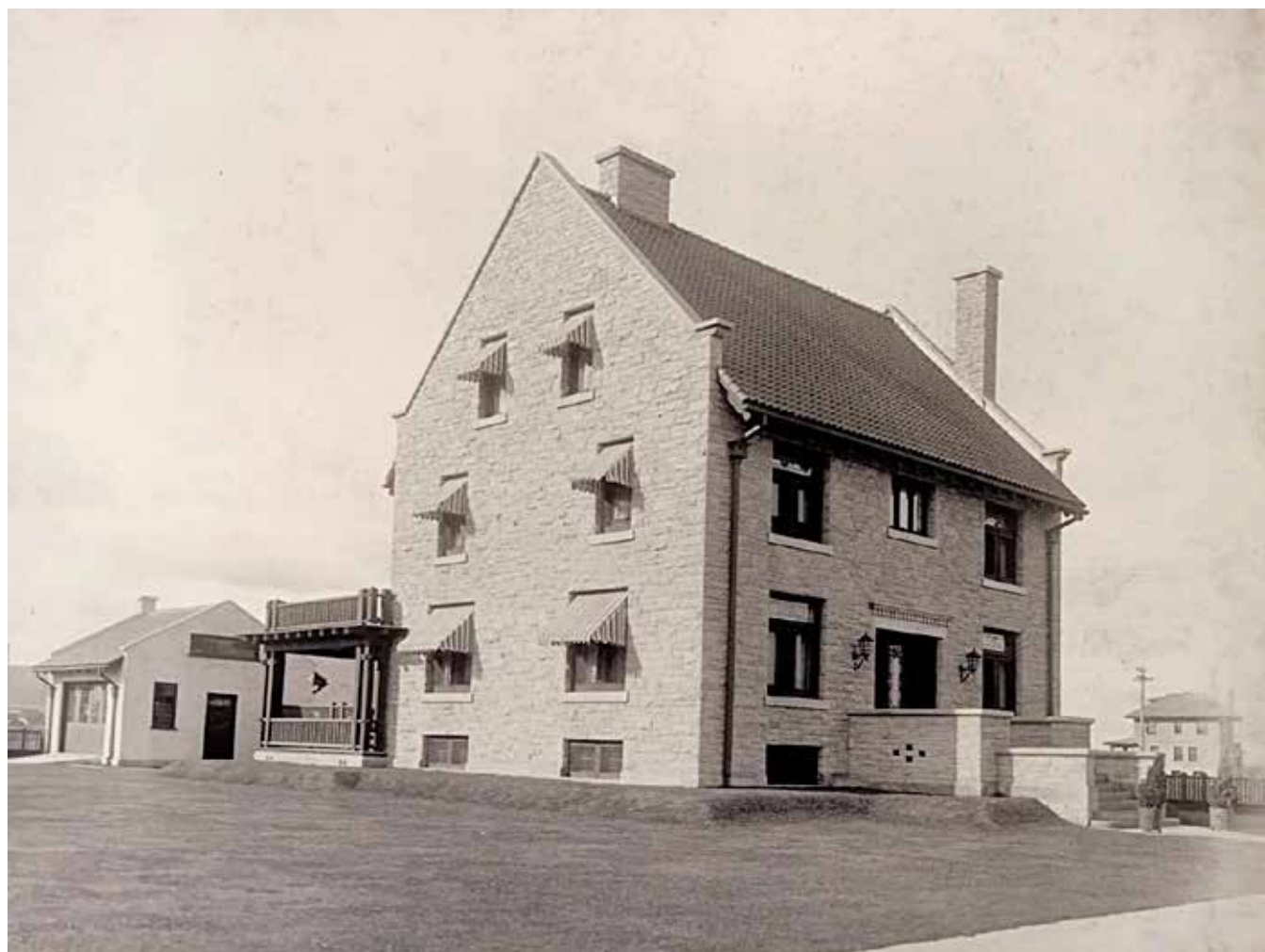
required by Section 27 of the Ontario Heritage Act, recognizing its cultural, historical, and architectural significance. They advise the City Council on the conservation of historical buildings, sites, resources and their integration into development.

After serving as the Bishop of Thunder Bay's residence

for decades, the property has now been sold as of 2025; a strong year for construction permit value, housing supply, and stable market conditions. May God watch over the new occupants of the house through the intercession of Saint Joseph, the patron of New Homes. Deus, benedicat hanc domum. ✚

#### Sources:

- <https://www.thunderbay.ca/en/city-hall/heritage-sites.aspx#Listed-heritage-properties-not-formally-designated->
- Diocese of Thunder Bay Newsletter, Winter Feb, 2016
- Heritage Advisory Committee, Walleye Article 2016



# The North Spirit Mission *By Fr. Justin Eze SMMM.*



year, at least five children or more are baptized and about ten receive Holy Communion.

My visit to this community is always anticipated. It always creates a path to connect with the Catholic Church in the Diocese of Thunder Bay. More so, a veritable means of great faith revival and spiritual awakening to them. It gives them the sense of belonging to the family of faith in the Diocese and a share in the fraternal communion.

**T**he Community of North Spirit Lake is a small community in the reserve area of Northern Ontario. It has a population of about 300 as of 2021. As a reserve community its livelihood is based on hunting and fishing.

The Diocese of Thunder Bay serves the spiritual needs of the people mostly those who are Catholics and believe in

the Catholic teachings. It has been a wonderful experience for me over the past ten years visiting the community.

The community is so welcoming and friendly. The visit by the Priest meant a lot to them. It has always been their desire to have their children baptized according to the teachings and traditions of the Catholic Church. Every

Generally, the people appreciate the Catholic mission in Canada for their friendship and financial support which enables the priest to visit. For me as a Religious Priest, it gives me the sense of mission in reaching out to people far beyond the scope of the bigger churches in the cities.

September 10, 2025. ✚



# A Life Changing Event Leading to Unexpected Gifts

*By Deacon Reino Pitkanen*



**J**une 15th, 2024, I was ordained as a Permanent Deacon in the Thunder Bay Diocese. I had no idea how much my life would change.

In September of 2024, my wife Linda and I went on a pilgrimage following the footsteps of St. Paul in the Mediterranean. Once our fellow pilgrims found out I was a deacon, things changed. I was no longer Reino a fellow pilgrim but Deacon Reino who could serve at Mass daily with Father Darius, the Priest on our pilgrimage. I served Mass at St. Paul's Outside the Walls and at St. John Lateran in Rome. I served in Assisi, Ravenna, San Marino in Italy as well as on board the ship during the cruise portion of the pilgrimage. The most memorable event was when I was asked to lead a service in Ephesus at the cathedral by the home where Mary (the Mother of Jesus) lived out her days. Father Darius was ill and could not accompany us, so it was up to me. Prior

to this, I had concelebrated one Communion service with Deacon Frank Beck; later that day, I stumbled through my first solo under Deacon Frank's guidance.

I was very nervous as we approached the cathedral, but I prayed to Jesus and the Holy Spirit to carry me through and I was as calm as could be. I delivered what the other pilgrims said was a very good message in my homily. Now we all know it wasn't my words but the Holy Spirit speaking through me, just as we are promised in the Gospel: "we are not to worry about what to say; the words will be provided."

Move ahead nine months, and I was surprised and honoured to be asked by the executive of the North American Cursillo Group (NACG) to attend three and a half days of meetings of the world body of Cursillo (OMCC) just outside Rome. The meetings were just prior to the World Ultreya for Cursillo and we were told we

would also be attending the Pentecost Mass at the Vatican. I later found out that deacons and priests were able to apply to actually be up with Pope Leo XIV during the Mass. I applied right away and was getting concerned that, after a week, I did not hear back. So, I did some research and found out they only started informing successful applicants no more than ten days before the Mass.

I was asked to co-present a speech at the Cursillo World Ultreya on behalf of the North American Cursillo Group at St Paul's Outside the Wall. There were over three thousand in attendance, and once again, I asked; the Holy Spirit took over, and I was completely calm, even when we were having problems with the microphone and had to adjust on the fly. I finally, to my great joy, received my ticket to be with Pope Leo for the Pentecost Mass. Our Cursillo group attended the Pentecost Vigil on Saturday and it took well over an hour in line to get into the Vatican. There were seventy thousand attending. Sunday morning, our bus did not leave the villa, where our meetings were being held until 7:30 and it was a forty-five to fifty-minute drive to the Vatican.



I was very concerned that we would not make it for the 9:00 AM entry time for priests and deacons. There were two Priests with me, Father Andrew (from Grenada) and Father Paul (from Vietnam), and we rushed as quickly as possible from the bus to where the line to enter the Vatican started. It was already longer than the previous day, so I could not see how we could make it on time. So, I said a quick prayer for help. God always takes care of us, and when we asked people to allow us to move up through the line, and the crowd saw our collars, they parted like the Red Sea with big smiles on their faces, allowing us to cover the distance of that very long line in about ten minutes.

After going through security and showing our ID and entrance tickets a couple of times, we entered a very long hallway on the right-hand side of the Vatican courtyard. Inside were hundreds of priests and a handful of deacons dressing for the Mass. We were not given any instruction on what we might be doing, if anything, so we simply waited to see what would happen next. During our wait, I had the opportunity to meet and speak with deacons and priests from around the world.

Now I do not know if you have ever watched or attended Mass at the Vatican, but if you are facing the

building, the visiting clergy always sit to the left of the altar. I was fully convinced that, being a lowly Deacon, I would be seated in the row farthest away from Pope Leo. The Vatican organizers got our attention and had us line up to go to our seats. They called for the first two hundred Priests to come forward as they would be serving communion to the crowd. This was no more than one-third of the Priests present. Then, they asked all other properly vested clergy to come forward. As the group passed the organizers they separated the deacons from the priests and had us wait for all Priests to go first. This was what I had expected to happen, so all priests could be seated before deacons.

Much to my surprise, the deacons were led into a seating area behind the altar. I was actually in the front row. I could not believe how blessed I was. We got to watch Pope Leo come out of St. Peter's and proceed to the altar. The service carried on, and I, still in a state of unbelief, was thoroughly enjoying my view of the Mass proceedings. Then things became surreal—something I would never have imagined—it was like being in a dream. All the deacons were brought inside St. Peter's and each was given a chalice and a ciborium and then made to line up behind one of St. Peter's doors behind the altar.

We were then led out to stand in two locations behind St. Peter's altar, consisting of two lines at each location. We were not more than twenty feet from Pope Leo, and I was at the front corner of my group closest to him. When it came time to distribute Communion, we were led to the left side of the altar where the priests were. I was facing the altar where Pope Leo was sitting. On my left side, I was at the front of all the priests, and on my right were the one hundred thousand attending the Mass; and on cue, we gave the priests Communion. I even got to serve Father Andrew who is the spiritual advisor to our NACG Cursillo group.

I am still amazed that this happened. Why God chooses some of us for these special blessings, I don't know. What I do know is that by simply saying, "Yes, I will serve you Lord," I have been blessed far beyond anything I could have imagined. I will never forget serving at all the places on our pilgrimage and most importantly, leading a service at Ephesus. The highlight has been the Pentecost Mass with Pope Leo XIV, one week before my first-year anniversary as Permanent Deacon. ✚



# The Advent Wreath: Its Meaning and Importance

By Grace Daigle-Matkowski



**T**he Advent season serves as a time for Christians to both reflect on the past and anticipate the future. Believers look back to Jesus' incarnation – his birth as a human being. This is more than a mere historical recollection; it's a profound meditation on the theological implications of "the divine God who left his glory to become the perfect example of a sinless man." This pivotal past event is intricately connected to "Jesus' sacrifice that brings us to repentance," with God's humble descent to humanity viewed as the initial step in the redemptive plan culminating in the crucifixion.

During these four weeks, we contemplate Jesus' sacrifice, which leads us to repentance, and we also eagerly await his return. Amidst the hustle and bustle of the Christmas season, observing Advent offers a valuable opportunity to center our hearts on Jesus.

The term "Advent" originates from Latin, meaning "com-

ing." Christians dedicate this period before Christmas to prepare for the celebration of Jesus' birth. It is also a time for repentance and contemplation while anticipating Jesus' second coming. It's a season rich in wonder as we focus on the incarnation of God. In Jesus, we encounter the divine God who surrendered his glory to become the perfect, sinless human. He illuminates people's lives and bestows eternal life upon those who believe and accept him in faith.

Each year, Advent commences four Sundays before Christmas. This season is widely recognized and observed by Protestant, Catholic, and Orthodox Christians, who share numerous traditions on Sundays and throughout the week. One such cherished tradition is the lighting of Advent candles – typically four colored tapers arranged within an evergreen wreath – which collectively symbolize how Jesus' birth brought light into a dark world. Contemporary Advent candle colors generally include three purple candles symbolizing hope, faith, and peace, one pink candle representing joy, and a central white candle, known as the Christ candle, which is lit on Christmas Eve to celebrate Jesus' arrival.

## **Advent Week 1: Hope (Purple Candle)**

During the first week, a purple candle is lit, signifying hope. It's also referred to as the Prophet's Candle, as one of the readings for this Sunday often comes from an Old Testament prophet foretelling the Messiah's arrival. For instance, in 2024, the Catholic Church's first Sunday reading will be from Jeremiah, speaking of a "just shoot" raised for David who "shall do what is right and just in the land." The three purple candles within the wreath also evoke a sense of royalty. Purple has historically been associated with royalty and kingship. The purple Advent candle also symbolizes the supremacy and kingship of Christ, who is recognized as the "King of Kings." So, purple in this use illustrates the expectation of and welcoming of our King celebrated during Advent. The following candles of the Advent wreath are traditionally purple.

## **Advent Week 2: Faith (Purple Candle)**

For the second Sunday, another purple candle is lit, representing faith. This candle is also called Bethlehem's Candle, serving as a reminder of Joseph and Mary's challenging journey from Nazareth to Bethlehem, where Jesus



was destined to be born. In some churches, a reading this week will be from the Song of Zechariah in Luke 1, praising the Lord for coming to his people and raising up a "mighty savior." It also signifies repentance and fasting. The Christian custom of withholding oneself food or some other desire is a practice wherein Christians demonstrate their devotion to God and sanctify their heart and body. Purple symbolizes the somber and reflective nature of this period as Christians prepare to commemorate the birth of Jesus.

Purple is also the liturgical color for Lent, which likewise incorporates a time of contemplation, repentance, and spiritual preparation. The use of purple during both Advent and Lent underscores the parallel themes of preparation and spiritual reflection.

### **Advent Week 3: Joy (Pink Candle)**

The third Sunday, also called "Gaudete Sunday," stands out from the first two, as a rose or pink candle is lit, symbolizing joy. This is also known as the Shepherd's Candle, encouraging us to rejoice just as the shepherds did on that very first Christmas. On this day, some churches will feature readings from Isaiah

12:2-6, proclaiming salvation, strength, and the Lord's glorious deeds. They may also have readings that include passages that emphasize joy and rejoicing such as Philipians 4:4-7 - "Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

### **Advent Week 4: Peace (Purple Candle)**

Finally, on the fourth Sunday of Advent, the last purple candle is lit, signifying peace and reminding us that Jesus is our Prince of Peace. This candle is also termed the Angel's Candle, inspiring us to echo "Glory to God in the highest" in our hearts. Some churches' readings for this Sunday will be from Luke 1:26-38, recounting the angel Gabriel's Annunciation of Jesus' birth to Mary, stating that "He will be great and will be called the Son of the Most High." Occasionally, a fifth white candle is placed in the center of the wreath, known as the Christ candle. This candle symboliz-

es the holiness of Christ and is lit on Christmas Eve. †

### **An Advent Prayer for You and Your Family**

*Most merciful God, we give thanks to you for the gift of the Advent season, because it causes us to focus on the greatest gift you could have ever given us. We open our hearts again this year to receive the baby born in Bethlehem. Lord, we are humbled by his humility in coming as a baby and experiencing everything that we experience. Thank you Lord, that through Jesus we see you and how much you love us. Please forgive us the sins that Jesus took with him to the cross and please protect us from the enemy who would want to steal our joy in you. We recognize that Advent also has us looking forward to the day when you will send Jesus back to earth to make all things new. We groan and long for the day, Abba Father, and thank you that we have the opportunity at this time of the year to hide these things in our hearts to give us hope.*

### **Sources:**

- [Prayer | www.biblestudytools.com](http://www.biblestudytools.com)
- [The Meaning of Advent Candle Colors Explained | Crosswalk.com](http://Crosswalk.com)
- [What Do the Advent Candle Colors Mean & Symbolize? \(Pink, Purple, White\) | Christianity.com](http://Christianity.com)

# The Secular Order of Discalced Carmelites

*By Gail Gibbons*

## Our History

The Order of Carmel is said to be Mary's Order. It was St. Elijah who battled with the followers of Baal on Mount Carmel and made it holy ground. God came to Elijah, not in the storm, not in earthquakes, but in the gentle breeze of silence. Thus began the prayer of quiet meditation and contemplation.

Some soldiers from the Crusades were drawn to this holy ground and stayed on Mount Carmel in the caves by Jacob's well. They built a monastery, with a chapel dedicated to Mary in its centre and asked St. Albert, the Patriarch of Jerusalem for a Rule of Life in 1209. The ruins of the first monastery are still there today. The Carmelite Hermits were driven out by the Saracens, and they fled to Europe and established monasteries there.

Spain in the fifteenth century was all about royalty, honour, and pride. When a nobleman could not afford a generous dowry, the daughter was declared by her father to have a vocation, and was forced to move into a monastery along with her furniture, servants, and pets. The Carmelite Monasteries became residences for

these young women. Today, the original Order of Carmel (O Carm) are teachers and preachers out in the world.

Our Holy Mother Theresa of Jesus (Theresa of Avila) was given permission to gather a few Carmelite Nuns who had true vocations, and she established the first reformed Monastery for Discalced (meaning 'without shoes,' in other words, poor) Carmelites. She went on to found many such monasteries of cloistered nuns throughout Spain and France. She persuaded St. John of the Cross (who was also seeking more prayer) to found the friars of this new Order and he became our Founding Father.

This was at the time of the Protestant Reformation. Theresa considered this attack on God Himself a war. She told her nuns "since He [God] has so many enemies, and so few friends, be good ones." So she taught her nuns to pray, be flag-bearers, and soldiers for the Church. The priests went into battle against this affront to God. Theresa said in her book of instruction on prayer, *The Way of Perfection*, "[W]e would be occupied in prayer for those who are defenders of the Church."

## Discalced Carmelites Today

Some say that prayer isn't doing anything, that works are most important. It is true that works and good deeds are love made visible because "by their works you will know them." St. Therese of Lisieux, The Little Flower and Doctor of the Church, lived in a cloistered Discalced Carmelite Monastery and felt that her vocation was to be Love in the Church. She said, "[M]y whole strength lies in prayer and sacrifice. These are my invincible arms." Just as the heart is vital to life and considered where love can be found in the human body, so can prayer be the love within the Church that is needed to encourage vital works and deeds.

The Secular Order of Discalced Carmelites is not a "third order" or an "auxiliary" to the Order, but an Order with its own Constitutions under the Superior General in Rome. This is not a casual prayer group, rather a true vocation. The Charism (the role within the Church), is prayer for the Church for priests and souls.

## The Discalced Carmelite Community in Thunder Bay

If a person, male or female, is feeling a call to prayer



through Carmel, they are asked to attend up to six monthly meetings. If the interest persists, a year of learning about Carmel begins, usually in September, called the Aspirancy Year. If the person, and the Community Council feel there is a vocation, admission is granted. The Investiture then takes place. A brown

scapular is given and worn to meetings and Carmelite and Diocesan events with the permission of our Bishop. The scapular signifies our identity as Carmelites.

This ceremony is followed by five years of Formation at the end of which Definitive Promises are made (for the rest of one's life). After five more years, Vows may be made if the person feels called to do so. Formation is never complete; each month we read, learn, practice, and pray.

Our Lady of Mount Carmel Community has chosen the apostolate, of praying for individual priests, deacons, and ministers of service. Each member has 3-4 deacons and/or ministers of service to pray for each day. Our day of

prayer consists of the Liturgy of Hours, with Morning, Evening, and Night Prayer. We attend Mass daily if possible. We have devotional prayer, like the rosary through Mary. We spend at least half an hour in meditation, as well as in prayer for our souls and our priests, deacons, and ministers of service. Monthly meetings are mandatory. There is reading in preparation for our meeting where sharing what you have learned from it takes place. †

*If God may be calling you to Carmel, call Gail Gibbons at 807-683-8981*

More about the Discalced Carmelite Secular Order Canada Online: <https://www.ocds.ca/>

## 2025 CCCB Plenary Assembly Meeting Video Library by Salt + Light

**October 1, 2025, Ottawa.** The Canadian Conference of Catholic Bishops (CCCB) held its annual meeting of the Plenary Assembly last week, 22-26 September 2025, at the Sheraton Montreal Airport Hotel. This year, Salt + Light Television, a Canadian Catholic TV network, produced daily recap videos of the Plenary Assembly meeting. These videos summarize, in a dynamic way, the discussions from each day's plenary session, including commentary from Bishops and, occasionally, experts who were invited to present on special topics. The CCCB welcomes the sharing of these videos, as broadly as possible, in an effort to keep the faithful informed about the work of the Bishops last week. These videos will remain available on the CCCB YouTube Channel for present and future viewing. †

<https://www.dotb.ca/plenary-assembly-update-with-bishop-campeau-2025/>

**Source:** Maribel Mayorga, Director of Communications (CCCB). Email: [communications@cccb.ca](mailto:communications@cccb.ca)



# Bishop's Diocesan Ministry Campaign

St. Paul writes to the church of Colossae, who is facing pressures from various teachings that threaten to distort the abundance we have in Christ Jesus. His message is to remind them that their true life is in Christ. Like the Colossians, we too face many distractions that take us away from doing God's will. St. Paul cautions us that worldly concerns can overshadow or hinder eternal (heavenly) rewards. Jesus teaches us to put our trust in God the Father when he says in Matthew's gospel 'seek first the kingdom of God and His Righteousness, and all these things will be added unto you' (Matt 6:33). Our faith tells, to stay in the right frame of mind and our heavenly reward will follow in God's time.

Since my ordination as bishop, I've been asked 'What my vision is for the diocese'. I can hon-

estly say that I would like every parish to be vibrant in the spirit of faith and love for God and Church. I would like to see this manifested in prayerful liturgies, where all are welcome. Where the young and the not so young are living out their faith together. I would like to see outstanding leadership in my priests, deacons, ministers of service and the laity. I trust your vision might be like mine.

To make this, or something like it happen, we must be realists. The profile of the diocese is changing. Not because there is a new bishop at the helm but because our times and demographics are constantly changing. Fewer people are attending Sunday Masses, many of our elderly and generous parishioners have died, leaving their contribution to the parish and diocese void. These two factors affect parish and

diocesan life. I can also forecast that nine, out of my twenty-four active priests, will likely retire within the next five years.

I believe we can raise the profile of the faith communities across the diocese by keeping our minds set on the things that are above. The Spirit is alive, and we know that we are doing what God wants of us.

To fan the flame of faith across the diocese, I need your help. And although I have heard for many years that 'people don't like the Bishop's Campaign', I am still responsible to create opportunity to train, form, educate and nurture you in ways that will allow you to be a better disciple of Jesus. This demands money a resource that no one can live without.

In Christ, Alan Campeau,  
Bishop of Thunder Bay

## Diocesan Ministries in Our Parish Education

### Education

Adult Faith Office: ..... \$35,000  
Office of Worship: ..... \$15,000

### Youth

Youth Ministry: ..... \$20,000

### Social Services

Diocesan Marriage Tribunal: . \$20,000  
Refugee Settlement: ..... \$20,000  
Catholic Support Programs: .. \$35,000  
Chancery: ..... \$60,000  
Social Communications:..... \$15,000

### Truth & Reconciliation and Healing Ministries

Truth & Reconciliation and Healing Ministries:  
(Noojimo'iwewin ne'en da'ing - Healing of the Hearts).... \$50,000

### Clergy

Vocations:.....\$3,000  
Permanent Diaconate Program and Ongoing Education  
for Permanent Deacons and Ministers of Service. .... \$20,000  
Ongoing Education of Priests:..... \$25,000  
Priests' Infirm Fund:..... \$27,000  
Priest Retirement Fund: ..... \$55,000

**Bishop's Diocesan Ministry Campaign Total:..\$400,000**

More details online: <https://indd.adobe.com/view/dd290e35-ec24-40fe-879d-2faf9c103b83>