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The Diocese of Ogdensburg Volume 75, Number 28

NORTH COUNTRY CATHOLIC

NOV. 18, 2020

Follow me: Holy See issues report on former cardinal

On Oct. 6, 2018, Pope Francis decided to carry out a thorough examination of all records preserved in the Archives of the Holy See regarding former Cardinal Theodore McCarrick, in order to determine the relevant facts of his tenure as priest, bishop and cardinal, placing them in their historical context so as to evaluate them objectively in light of allegations of sexual misconduct.

In this week's column, Bishop Terry R. LaValley reflects on the report.

FULL STORY, PAGE 3

KICKING FOR A CAUSE



The Seton Catholic girls varsity soccer team recently raised money for the FitzPatrick Cancer Center at CVPH in Plattsburgh by participating in a fundraising game with Willsboro. Together, the teams raised \$1,533.70 for the cancer center.

SHARING OUR STORIES



Maureen O'Connor of Clayton was raised Catholic, but left the Church when her children were young. Read her story in this week's Sharing Our Stories; Sharing Our Faith, a series highlighting how lay Catholics are living their faith here in the North Country. To nominate someone for the series, contact Darcy Fargo at dfargo@rcdony.org or 315-393-2920.

FULL STORY, PAGE 23

Pope renews commitment to fight abuse

VATICAN CITY (CNS) – After the Vatican released its report on Theodore E. McCarrick, Pope Francis renewed the Catholic Church's pledge to uproot the scourge of sexual abuse.

Before concluding his weekly general audience Nov. 11, the pope made his first public statement on the release of the report regarding the "painful case" of the former cardinal.

"I renew my closeness to all victims of every form of abuse and the church's commitment to eradicate this evil," he said.

After reading his brief comment on the report, the pope bowed his head and closed his eyes in silent prayer.

The 460-page report, which was published by the Vatican Nov. 10, chronicled McCarrick's rise through the church's hierarchical ranks despite decades of accusations of sexual abuse and abuse of power.

Before his comment on the report, the pope continued his series on prayer, reflecting on the importance of perseverance.

He began by saying he was told by someone that he "speaks too much about prayer" and that it was unnecessary.

However, he said, "it is necessary, because if we do not pray, we will not have the strength to go forward in life. Prayer is like the oxygen of life; prayer draws upon us the Holy Spirit who always carries us forward. That is why I speak so much about prayer."

Jesus taught people to engage in "constant dialogue" with God not only

with the example of his own prayer, but also with parables that highlighted the importance of perseverance in prayer.

Reflecting on Jesus' parable of the person who knocks unceasingly at his friend's door asking for bread, the pope said that unlike the friend who relents after constant insistence, God "is more patient with us and the person who knocks with faith and perseverance on the door of his heart will not be disappointed."

"Our Father knows well

what we need; insistence is necessary not to inform him or to convince him, but it is necessary to nurture the desire and expectation in us," the pope said.

Jesus' parable of the widow who persistently sought and eventually obtained justice from an unscrupulous judge, he continued, serves as a reminder that faith "is not a momentary choice but a courageous disposition to call on God, even to 'argue' with him, without resigning oneself to evil and injustice."

NORTH
COUNTRY
CATHOLIC

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USPS 0039-3400

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Publish 45 issues per year. Weekly except skipping every other week beginning July

through Aug. and skipping one week in Dec. by the Diocese of Ogdensburg. 622 Washington Street, Ogdensburg, N.Y. 13669.

Editorial Office:

622 Washington Street,
Ogdensburg, N.Y. 13669.

Telephone:

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catholic.org

Entered at the

Post Office:

Ogdensburg, NY

13669 and

additional mailing offices as
Periodical Postage.

Subscription:

For one year:

In-Diocese Rate: \$27

Outside of Diocese Rate: \$30

Matters for publication
should be
addressed to
PO Box 326

Ogdensburg, NY 13669
and should be received by

Thursday prior to
publication.

Paper is printed each
Monday;

deadline is Wednesday.
Member, Catholic Press
Association.

POSTMASTER:

Send address changes to
North Country Catholic,
PO Box 326
Ogdensburg, NY
13669-0326

EDITOR'S NOTE

I have no control over this

Fresh out of high school, I thought I wanted to be an English teacher. When I started college, my declared major was English education for grades 7 through 12.

My first semester, I was scheduled to take an education course. I didn't make it through one week of that course before I determined teaching grades 7 through 12 was not where I was called. I dropped the course and the education portion of my major, opting instead to dual major in history/government and English.

"I can't think of anything more miserable than teaching junior high students," I've

been known to say. "I'm pretty confident kids in grades 7 and 8 lose their humanity. They're tough!"

I couldn't help but think of that series of sentences as I was attempting to help my son, Jake, now in grade 8, with his schoolwork this week. For those who aren't aware, schools in Franklin County, where my family and I live, announced this week that they would be closing the school buildings and returning to a remote-only format from now until at least January.

I now find myself working from home a couple days a week to help Jake with his ed-

ucation. Every time I think about it, and every time I try to help him with math, I feel uncertain. I'm uncertain that I'm up to the task of helping educate him. I'm uncertain I'm teaching him well. I'm uncertain that this situation won't impact his mental health and his personal development.

And there are other uncertainties, too. My family is uncertain if the school closures will affect my husband's employment. Like everyone, I'm worried the increase in coronavirus positives will lead us back into a shutdown situation.

I was relaying all this stress and uncertainty to a caring professional with whom I work. While she empathized with my situation and noted

that I was understandably feeling stressed, she also made another observation: "This seems like a good opportunity for you to put your trust in God."

I struggle with that. I struggle to relinquish my reliance upon myself to navigate hardships and uncertainties.

This professional reminded me that worrying and focusing on my stress doesn't improve my situation in any way, and it doesn't give me any more control. She reminded me that God's will, not mine, will be done. All I can do is try to accept it graciously and cooperate with it.

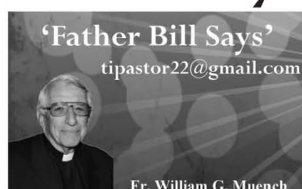
There's some peace in accepting that God's will is being done, even if we can't always see it through our lens of uncertainties.

Heal divisions by loving one another

I have a concern today. It's a concern that is a true need for our Church. I think of this often. In fact, I write of this often. It truly seems to be a real concern for me at this time. You and I are now caught in this pandemic that demands that we keep our distance from each other. However, I believe that our Church need and demands a way, a new way for us Catholics to draw together. We need ways for us to be community, to be a family, even though we must keep our spacing.

Our Church has developed huge divisions within our ranks. These divisions are not because of the demands of the pandemic, but rather so many other factors – factors of faith that separate us. These are not good for us. I believe we must find ways to be united if we will be Church, united with faith and power to make this world a better place.

Much of this divisiveness within our Church is the re-



sult of our unwillingness to associate with others in our Church, our unwillingness to even talk with each other, and feeling that we must challenge what others are saying. I believe a solution for new life in our Church will be a recognition that despite disagreements, there must be a readiness for Catholics to work together, to pray together, to unite to make our world a better place.

I have a habit of inviting a congregation to begin Mass by looking around at each other and to realize that this group is your family at this Mass. You should be praying with them all. At the same time, we should be praying for the others in our parish family. In fact, we should be

praying for our Church family throughout the world.

I often mention an event in my ministry in which a person mentioned to me that he would pray for everyone there except that one person. My response: you are in the wrong Church. That is not the way we do things here.

At the Last Supper, Jesus prayed for the Church, the people, the Church for all time, the Church for now and for a Church that is united, working and praying together and united with the Lord Jesus to make this world a place of love and peace. Let me share John 15:11 with you: "I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you."

Our Church is alive when united and working together.

We are indeed friends of Jesus. Jesus unites us in one Church, one family. We must be united to each other.

In this same prayer, Jesus goes on to help us understand why our union together is so important – necessary – at this time. Jesus says: "It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another."

Love one another. Jesus urges his Church to be a loving people, alive in the Spirit of the Lord and united that we can demonstrate we know how to be Church with each and every one of us loving one another. Finally, in John 17:20, Jesus says to us: "I pray not only for them, but also for those who believe in me through their word so that they may all be one, as you, Father, are in me and I in you, that they also may be one in us."

FOLLOW ME

Holy See published report on former cardinal

On October 6, 2018, Pope Francis decided to carry out a thorough examination of all records preserved in the Archives of the Holy See regarding former Cardinal Theodore McCarrick, in order to determine the relevant facts of his tenure as priest, bishop and cardinal, placing them in their historical context so as to evaluate them objectively in light of allegations of sexual misconduct.

This inquiry was "extended to include information drawn from persons and ecclesiastical institutions with knowledge of events, in order to achieve a more accurate and complete account of the facts," according to Cardinal Pietro Parolin, Secretary of State. Over ninety witnesses were interviewed. This report did not intend to examine the issue of his culpability under canon law inasmuch, as that has already been adjudicated.

Yesterday, this long-awaited report of the investigation by the Holy See into its awareness of allegations of sexual misconduct of the former cardinal and the Holy See's decision-making process was published. Shame, embarrassment, and deep sorrow welled up within me as it always surfaces when I reflect on this evil. This report tells the sordid story of moral corruption and institutional mistakes that has devastated the lives of so many.

Every day I pray that those who have been abused by Church leaders will find healing. I am writing these thoughts on Veteran's Day. We are so aware of the many brave

veterans who have encountered the terrible world of violence, terror, and death while serving in harm's way in defense of our nation. Many veterans continue to be impacted by their terrorizing experience, suffering Post Traumatic Stress Disorder (PTSD). Some of those victimized by abhorrent sexual abuse by trusted



**Bishop
Terry R.
LaValley**

Unless we have walked in the shoes of those who have endured such realities, we will never appreciate the depth of the pain. Those who approach a Church leader should never fear that he or she is walking in harm's way.

Our diocese has been addressing this horrific scandal for decades in a determined

manner. We have instituted safe environment policies and procedures to prevent sexual abuse from happening and holding accountable those who would inflict such harm. These procedures ensure that allegations are responsibly and justly handled when they are received.

I repeat our earnest desire that those who have suffered such betrayal of trust to contact our Diocesan Assistance Coordinator at [\[ulavich@yahoo.com\]\(mailto:ulavich@yahoo.com\) or Father Christopher Carrara at 315-393-2920, ext.1340.](mailto:terrianneyan-</p>
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How could this happen in our Church? Sin affects everyone in the community. Evil lurks. We are grateful to Pope Francis for his determination that this painful story be told. We pray that those who have been abused may experience Christ's profound love for them and know of our resolution to be an instrument of healing and hope.



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WORKING ON THE MARGINS



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Special Collection to be held with Black and Indian Mission Nov. 21-22, 2020
Combined Collection

Father De La Rosa: 'Vocation is a gift from God'

By Mary Beth Bracy
Contributing Writer

MORRISONVILLE – Father Pedro Edgardo “Jay” De La Rosa became an altar server in the third grade and felt called to the priesthood. Although he continued to assist in his parish and was close friends with the seminarians, when Father De La Rosa was in high school, he considered becoming a physical therapist.

However, one day, his guidance counselor came into algebra class. Students were given the option of missing class to listen to the seminarians talk. Father De La Rosa, who hated algebra, went to listen to their talk. He took the exam to become a priest and passed.

In 1994, Father De La Rosa began his studies at Holy Rosary seminary. Following, he attended major seminary and majored in theology. By “hard work and God’s grace,” he graduated magna cum laude in 2003 and was ordained a deacon. On June 10, 2004, Father De La Rosa was ordained a priest. He served as parochial vicar at the Cathedral of St. John the Evangelist Parish in the Archdiocese of Caceres in the Philippines for two years.

After, he was a professor and formator at Holy Rosary preparatory seminary for five years. He was also the “minister of the house” (e.g. ordering food, etc.) for the seminary.



Father Edgardo 'Jay' De La Rosa

Next, Father De La Rosa was the “pioneer priest” of St. Francis Parish. He oversaw the construction of the church.

“When I came in 2011, it was all rice fields,” he explained.

He provided for the spiritual needs of three communities. When he left in 2018, the basic construction of the church, parish hall, and rectory were completed.

The Archbishop asked Father De La Rosa if he “wanted to go for a mission here in the U.S.” and “also relax after all this hard work.”

Father De La Rosa said, “whatever you say, I will obey.”

Before coming to the United States, Father De La Rosa also served at Divine Mercy Parish. When Father De La Rosa arrived at St. Alexander’s in Morrisonville on February 13, 2020 there was snow on the ground, and he was wearing sandals. The parishioners had a good chuckle. In the Philippines,

a “tropical” country, there are only two seasons: “summer and rainy.”

Father De La Rosa comes from “an international family.” His parents are U.S. citizens and have lived in Los Angeles, California, since before he moved to the United States; Father De La Rosa visited them there several times. His eldest sister lives in Canada with her family. His brother is in the Philippines with his family, and he also has a sister in the UK with her husband. Father De La Rosa attended Naga City Parochial School and the University of Nueva Caceres.

His parents weren’t supportive of him going to seminary; Father De La Rosa’s father told him that if he would study law instead, he would buy him a new car. Later, when Father De La Rosa jokingly asked his father if he should become a lawyer instead, his father said no, “he should finish what he started.”

When Father De La Rosa’s grandmother was alive, he went with her “to Church to pray novenas and the Rosary every night” (even though he sometimes fell asleep). This helped him to consider a vocation. They prayed a popular novena to Our Lady of Peñafrancia. The Shrine of Our Lady of Peñafrancia in Naga City,

located in the Bicol region of the Philippines where Father De La Rosa is from, contains a replica of her statue, located in Salamanca, Spain. The shrines in Father De La Rosa’s city are among the largest Marian pilgrimage sites in the world. Over five million visit there each year! Many miracles occur through the intercession of Our Lady of Peñafrancia. She is the Patroness of the Bicol region. (See <http://www.ourlady-ofpenafranciaboston.com/History.html>)

“Priests who are assigned to other countries visit the Basilica of Our Lady of Peñafrancia as soon as they go home,” Father De La Rosa said. “That’s how they show their deep love and devotion to her.”

Father De La Rosa has a small picture of her in his room. They celebrate her feast the third Saturday of September. In preparation, they have nine days of Masses. Her image is transferred from the Cathedral to the Basilica and back in a special procession after the novena. Priests “try to go home to be with her for the celebration.”

Father De La Rosa was “excited” to come to the North Country. He said that it “is a different vineyard to work in, but all of the difficulties are made easy with the support of his pastor, Father Scott Seymour,” who is “not only a pastor but a friend and father to me.”

Father William Gordon, Deacon Mike and the office staff are also welcoming, he said..

Father De La Rosa loves playing basketball and, in the Philippines, played on the clergy basketball team. He enjoys playing with Father Eduardo Pesigan III. On his day off, Father De La Rosa is learning to cook and do laundry. He sometimes likes to go to the mall.

Reflecting on vocations, Father De La Rosa shared: “Vocation is a gift from God. Even the word vocation means it is God who calls. We only respond and have to be open to God’s invitation . . . Vocation is a Universal Call to Holiness: God calls us to be priests or religious, God calls us to the married life, and God calls us even to be single. All these are only different roads toward one goal, which is to be holy.”

Father De La Rosa says that we should help youth discerning vocations with “prayers and also in whatever way we can be of help.”

We need to “be open to the Holy Spirit” and “to ask the intercession of Our Blessed Mother Mary... we always believe that one cannot be a priest without the help and the intercession of the Blessed Mother... We have to develop this devotion to our Blessed Virgin Mary, and every priest should have love and devotion to Our Blessed Mother.”

Father De La Rosa wants to thank Bishop Terry R. Lavalley, Father Christopher C. Carrera and all the priests of our diocese for their “welcoming.” He shared that he feels “the love and warmth of all of the priests here.” There is a “brotherhood in the presbyterium of the diocese,” he said. “Our parishioners are very good, they are very supportive and very appreciative of all of the little things that I do here. It makes me feel happy.”

Sometimes he misses family and friends, but he says “God gave me a larger family and companions” here. He remembers the words from the Scriptures to “bloom where you are planted.” Father De La Rosa wants “to do everything good that I can do here, to help and to spread the Gospel.”

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CHEVROLET



'The Words I Would Say'

There is a reason for everything that happens in our lives. God is everywhere, and His presence is what directs our every step, decision, and direction. I found that to be self-evident when I returned from my Cursillo Weekend in November 2019.

I am a huge fan of the Christian musical group named Sidewalk Prophets. I listen to their songs every day, and their tunes occupy a valuable slot on my radio and computer playlists. I shared two of their most successful hits with the members of my Alpha group, a spirituality program in Massena that spreads the message of Christian love and fellowship to participants in the weekly sessions.

What do these two seemingly disconnected elements have in common? Ay, there's the rub...

On my return home from the Cursillo Weekend that fateful evening in November 2019, I turned on Sirius Radio and guess what song was playing on the radio? You guessed it...Sidewalk Prophets and the song "The Words I Would Say."

Here are the lyrics to that Christian tune:

*Three in the morning and
I'm still awake
so I picked up a pen and a
page.
And I started writing just
what I'd say
if we were face to face
I'd tell you just what you
mean to me
Tell you these simple
truths
Be strong in the Lord and
never give up hope.
You're gonna do great
things
I already know
God's got his hand on you
so don't live life in fear
forgive and forget
but don't forget why
you're here
Take your time and pray
These are the words I
would say*



*Last time we spoke you
said you were hurting
and I felt your pain in my
heart*

*I want to tell you that I
keep on praying
Love will find you where
you are*

*I know 'cause I've already
been there*

*So please hear these sim-
ple truths*

*Be strong in the Lord and
never give up hope.*

*You're gonna do great
things*

I already know

*God's got his hand on you
so don't live life in fear
forgive and forget
but don't forget why
you're here*

*Take your time and pray
These are the words I
would say*

*From one simple life to
another
I will say*

*Come find peace in the Fa-
ther*

*Be strong in the Lord and
never give up hope.
You're gonna do great
things*

I already know

*God's got his hand on you
so*

don't live life in fear

forgive and forget

but don't forget why

you're here

Take your time and pray

*Thank God for each day
His love will find a way
These are the words I
would say.*

As I drove home from Wadhams Hall in Ogdensburg, I reflected on the message contained in the song. It made me realize that the past three days were a perfect representa-

Learn more or get involved

To learn more about participating in a Cursillo weekend and the Cursillo movement, visit rcdony.org/cursillo, call Michael Neaton at 315-261-4150 or email ncsec2019@gmail.com.

tion of what Cursillo is all about: an intense immersion in the love and fellowship of Christian community.

The closer I got to my home in Helena, the stronger the love of God for my fellow Christian brothers and sisters grew. I was burning with a flame that I could now share with members of my parish communities in both Ogdensburg and in Massena. It was now time to pass the torch and enkindle the warmth of God's love in everyone I encounter in my daily life.

Thanks to my experience with the Cursillo Weekend and the music of Sidewalk Prophets, I am closer to God and to my fellow Christians, and I have no reservations about sharing those experiences with everyone who can grow in Christ Jesus.

To Report Abuse

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

Bishop's Public Schedule

Nov. 19 – Noon – Mass at St. Mary's Cathedral
Nov. 22 – 8 a.m. – Mass at St. Mary's Cathedral
Nov. 23 – Noon – Mass at St. Mary's Cathedral
Nov. 24 – 9:45 a.m. – Episcopal Council Meeting at Bishop's Residence
Nov. 25 – Noon – Mass at St. Mary's Cathedral

Rest in Peace

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

Nov. 18 – Rev. Edward J. Shea, O.S.A, 1931
Nov. 20 – Rev. Robert Joseph Booth, 1939
Nov. 21 – Msgr. Joseph L. Tierney, 1968
Nov. 22 – Rev. Bernard Caraher, 1893; Rev. James F. Lamitie, 2010
Nov. 23 – Rev. Louis Brisson, 1963
Nov. 24 – Rev. Bernard McCabe, 1857; Rev. G.P. Berneche, 1950; Rev. Norman E. Poupore, 2014

Protecting God's Children

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

Letters to the Editor

We welcome letters from readers of the North Country Catholic.

- Due to space limitations, we ask that letters be limited to 500 words.

- We cannot accept letters which support ideas which are contrary to the teachings of the Catholic Church.

- Send letters to North Country Catholic, PO Box 326, Ogdensburg, NY, 13669 or e-mail to news@northcountrycatholic.org
- Join the conversation!

Environmental Stewardship

Gift that help the world

How many shopping days are left before Christmas? You don't have to look around much to find that out: TV, radio Internet, social media are all telling us that we must hurry up to get the best deals for gift-giving time for our family and friends. Spend! Spend! Spend!

What if we want to prepare for Christmas another way? What if we want to give to the special people in our lives something special, something intentional, something that . . . may Help Save the World? Wouldn't that be a "best deal for gift-giving for family and friends"?

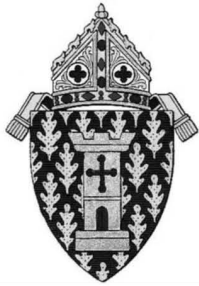
One intentional gift might be a set of utensils that your friend can carry in his/her backpack, lunchbox, purse or briefcase. You know: a knife, fork and spoon (and, if you want to get fancy, a metal straw). You can buy a set in a camping-goods store, or at various specialty stores. These can be made from stainless steel, bamboo or even cellulose fibers. The important thing is that these utensils are not throw-away; they are not plastic. They can be reused indefinitely, or, if lost or thrown out, they can be recycled or decomposed.

Single-use plastic, on the other hand, like the knife, fork and spoon you might use at a food court or coffee shop, gets thrown away; it does not get recycled and does not decompose. Most of the plastic ever made remains on our planet in the form of tiny pieces or fibers. These pieces and fibers have been found in the air we breathe, in our soils and waters, even on mountaintops and at the North and South Poles.

So, you can see how a simple gift of table utensils can help slow down the proliferation of plastic across the environment, and thereby help to save the earth.

You may even want to create your own set and/or give them away as gifts this Christmas. For directions check the Internet for "cutlery pockets tutorial." Your Thrift shop may have some materials. Making intentional choices can affect our lives and the world.

By John Tenbusch, St. Mary's, Waddington
Member of Diocesan Laudato Si Planning Committee



Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg 2019-2020 Audited Financial Statements

Most Rev. Terry LaValley, Bishop of the Diocese

Rev. Kevin J. O'Brien
Moderator of the Curia/Episcopal Vicar
for Pastoral Services

Mr. Michael J. Tooley
Diocesan Fiscal Officer

A Message from Bishop Terry LaValley

Dear Sisters and Brothers in Christ:

Every year, the Diocesan Fiscal Office provides us with a detailed statement of the financial condition of our local Church. In this week's issue of the *North Country Catholic*, we offer for your review the audited Financial Statement of the Diocese of Ogdensburg for the July 1, 2019 - June 30, 2020 Fiscal Year.

The report reflects the sacrificial giving of many individuals and families who support the ministries of this local Church. This is particularly remarkable, given the economic uncertainty of these days in which we are challenged with the pandemic and when so much pain is suffered by the faithful because of the sinful behavior of some clergy. The giving reflected in this statement speaks loudly of the depth of faith and generosity of heart of so many. I am particularly grateful for the strong support for our diocesan Capital Campaign that is enabling our parishes and diocese to engage in needed capital projects and special ministries.

You know that I am blessed with expert assistance from our Diocesan Fiscal Officer, Michael Tooley, and his exceptionally capable staff in the managing of the Church's financial affairs. They carefully safeguard all that has been entrusted to our Diocese. The Fiscal Office provides prompt, professional support to our parishes and related institutions, enabling us to be good stewards of the gifts with which we have been entrusted. In addition to the staff of the Diocesan Fiscal Office, I also wish to thank the members of the Diocesan Finance Council and the Diocesan Investment Advisory Committee for their invaluable counsel throughout the year.

Please don't hesitate to contact Mr. Tooley at the Fiscal Office, should you have specific questions about this report. God bless you and your loved ones for such faithful stewardship and prayerful support!

Gratefully yours in Christ,

Most Reverend Terry R. LaValley
Bishop of Ogdensburg



DIOCESAN FISCAL OFFICER REVIEWS HIGHLIGHTS OF THE ANNUAL FINANCIAL REPORTS

The Diocesan Fiscal Office is pleased to present in the *North Country Catholic* the audited financial statements for the Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg as of June 30, 2020, as audited by the certified public accounting firm of Pinto, Mucenski, Hooper, Van House & Co., Certified Public Accountants, P.C.

The audited statements include the central diocesan offices and programs but do not include parishes, Catholic Charities, schools, cemeteries, and institutions. The report is presented in accordance with generally accepted accounting principles and the norms of the United States Conference of Catholic Bishops.

The audited financial statements are formatted in accordance with pronouncements of the Financial Accounting Standards Board (FASB). Accordingly, all financial transactions have been recorded by net asset class as required by the pronouncements of the FASB.

HIGHLIGHTS OF THE FISCAL YEAR 2019-2020 INCLUDE:

- The Independent Auditor's opinion that the diocese has received on its financial statements for the fiscal year ended June 30, 2020, is an unmodified opinion. This is the 24th consecutive year that the diocese has had an unqualified/unmodified opinion expressed by its auditors. The auditor includes an "Emphasis of Matter" in their Independent Auditor's Report that states the diocese "is a defendant in multiple lawsuits alleging sexual misconduct by certain members of the clergy. It is not possible to predict at this time the extent of the Diocese's liability. Our opinion is not modified with respect to this matter."

- The investments shown in the Statements of Financial Position have a market value of \$65,722,592 as of June 30, 2020. This amount consists of investment of funds for the following purposes:

1. Amounts owed to investors in Diocesan Trust Fund	\$ 27,768,186
2. Amounts owed to investors in Deposit & Loan Fund, net of loans receivable from borrowers in the Fund	\$14,032,974
3. Reserves for Charitable Gift Annuities	\$ 1,209,729
4. Reserves for Pending and Unreported Insurance Claims	\$ 1,087,311
5. Reserves for Priests' Retirement	\$ 9,995,114
6. Other Investments	\$ 11,629,278
	Total \$ 65,722,592

- The market value of investments as of June 30, 2020 is \$9,239,070 lower as compared to one year earlier, as Deposits Payable in the Deposit and Loan Fund are \$11,566,085 lower as of the date of these financial statements. Depositors withdrew funds for investment in the Diocesan Investment and Loan Trust, a new pooled investment made available during 2019-20, also for expenditure of capital campaign monies by parishes conducting infrastructure work, and for other reasons.

- The Statements of Financial Position shows the market value of assets restricted for support of the Lay Employees' Retirement Plan is \$26,838,868, which is \$568,034 lower than their value as of June 30, 2019. The Plan remains underfunded due to significant investment losses eleven years ago, negative investment performance in two of the past six fiscal years, as well as a steady increase in pension payments as the Plan matures. Its funded status as of July 1, 2020 is 71.4% of the present value of accrued benefits, as compared to 74.5% one year earlier. The diocesan central office share of this unfunded liability as of June 30, 2020 is \$367,238 and is recorded as Accrued Pension Obligations.

- The Statement of Activities is presented in a format that presents the revenues, gains, and other support as well as the expenses by net assets without donor restriction and net assets with donor restriction.

- The expense section of the Statement of Activities reflects in the Without Donor Restriction column all expenses of the diocese. Included in the audit report is the Statement of Functional Expenses.

- On the Statement of Activities, the Change in Net Assets shows net assets without donor restriction had a gain of \$589,946 in the fiscal year ended June 30, 2020. Net assets with donor restriction had a gain of \$778,146. A transfer of \$1,090,525 of net assets generated from support for the capital campaign from net assets without donor restriction to net assets with donor restriction is identified.

- Total revenues, gains and other support were \$606,523 higher when compared to the fiscal year ended June 30, 2019. This is primarily due an increase of \$612,440 in net realized and unrealized gains on investments. Total expenses decreased by \$495,016, as the Development Office expense was \$482,500 lower in 2019-20 as the diocese's contract with its consultant for the capital campaign ended during the year. Also, of note, expenses in the diocese's Protected Self Insurance Program were \$665,228 lower in 2019-20 due to low claims experience. Catholic schools saw an increase in expense in 2019-20 of \$570,505, primarily due to receipt of a \$550,000 grant from the Mother Cabrini Health Foundation to support a new initiative, Healthy Families for a Hopeful Future.

- The Statements of Cash Flows show cash flows from operating activities, investing activities and financing activities of the diocese had a net decrease in cash and cash equivalents for the year ended June 30, 2020, in the amount of \$74,835.

- The Schedules of Functional Expenses provide a breakdown of the various categories of expenses shown on the statement of activities. These include pastoral, religious personnel development, education, social services, cemeteries, diocesan administration, and auxiliary services.

- The notes to the financial statements represent additional information and are an integral part of the financial statements. A reading of the financial statements should include a thorough reading of the notes as the additional information provided is designed to prevent the reader from misinterpreting the financial statements or making incorrect conclusions or assumptions about the amounts shown in the financial statements. The audited financial statements are presented in their entirety to provide a complete accounting of the financial condition of the diocese and the results of its operations for the year ended June 30, 2020.

The Diocesan Fiscal Office is available to answer questions a reader may have after review of the audited financial statements for 2019-2020. Please feel free to call the Diocesan Fiscal Office at 315-393-2920 or visit the Fiscal Office in the Spratt Memorial Building at 604 Washington Street in Ogdensburg during normal office hours.

Michael J. Tooley
Diocesan Fiscal Officer

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg
2019-2020 Audited Financial Statements
Independent Auditor's Report



Pinto Mucenski Hooper
 Van House & Co.
 Certified Public Accountants, P.C.

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INDEPENDENT AUDITOR'S REPORT

Most Reverend Terry R. LaValley
 Bishop of the Roman Catholic Diocese of Ogdensburg
 Ogdensburg, New York

We have audited the accompanying financial statements of the Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg (a nonprofit organization), which comprise the statements of financial position as of June 30, 2020 and 2019, and the related statements of activities, functional expenses and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg as of June 30, 2020 and 2019, and the changes in its net assets and its cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Emphasis of Matter

As discussed in Note 21 to the financial statements, the Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg is a defendant in multiple lawsuits alleging sexual misconduct by certain members of the clergy. It is not possible to predict at this time the extent of the Diocese's liability. Our opinion is not modified with respect to this matter.

Report on Supplementary Information

Our audits were conducted for the purpose of forming an opinion on the financial statements as a whole. The Schedules of Program and Other Expenses on Pages 36 and 37 are presented for purposes of additional analysis and are not a required part of the financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the financial statements. The information has been subjected to the auditing procedures applied in the audit of the financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the financial statements or to the financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the information is fairly stated in all material respects in relation to the financial statements as a whole.

Pinto Mucenski Hooper Van House & Co.
 Certified Public Accountants, P.C.

**Diocesan Fiscal
 Office Staff**

*Serving the fiscal needs of the
 Diocese of Ogdensburg*



Michael J. Tooley
 Diocesan Fiscal
 Officer



Peggy Garrison
 Senior Diocesan
 Accountant



Karen Ruddy
 Diocesan
 Accountant



Heather Ladouceur
 Fiscal Office
 Assistant



Cindy Granger
 Parish Administrative
 Services Coordinator



Kim Snover
 Director Human
 Resources

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Statements of Financial Position***June 30, 2020 and 2019***

	6/30/2020	6/30/2019
ASSETS		
Cash and Cash Equivalents	\$ 2,738,706	\$ 2,813,541
Accounts Receivable	749,991	571,312
Accrued Interest Receivable	166,759	182,169
Grants Receivable	266,666	-
Due from Lay Employees' Retirement Obligation	244,894	615,461
Inventories	12,156	17,018
Prepaid Expenses	302,338	299,562
Investments at Fair Value	65,722,592	74,961,662
Other Investments	480,604	444,099
Loans Receivable - Ministry - Net of Loan Loss Reserve	952,800	805,857
Loans Receivable - Parishes and Affiliates - Net of Loan Loss Reserve	2,326,878	2,303,080
Land, Building, and Equipment - Net of Accumulated Depreciation	1,881,589	1,922,679
Restricted Assets	26,838,868	27,406,902
TOTAL ASSETS	\$ 102,684,841	\$ 112,343,342
LIABILITIES AND NET ASSETS		
LIABILITIES		
Accounts Payable	\$ 497,884	\$ 252,209
Accrued Compensation	125,560	94,562
Collections Payable	129,931	211,513
Accrued Interest Payable	75,128	117,085
Deferred Revenue	735,368	504,960
Loans Payable	400,000	-
Insurance Claims Payable	1,533,354	2,714,373
Reserve for Insurance Claims	1,087,311	1,292,522
Deposits Payable	16,359,852	27,925,937
Diocesan Trust Fund	27,768,186	26,016,901
Charitable Gift Annuities Payable	429,919	464,493
Disaster Relief Funds Collected	12,746	12,371
Accrued Pension Obligation	367,238	374,110
Lay Employees' Retirement Obligations	26,838,868	27,406,902
Total Liabilities	76,361,345	87,387,938
NET ASSETS		
Without Donor Restriction	9,974,018	10,474,596
With Donor Restriction	16,349,478	14,480,808
Total Net Assets	26,323,496	24,955,404
TOTAL LIABILITIES AND NET ASSETS	\$ 102,684,841	\$ 112,343,342

The accompanying notes are an integral part of these financial statements

Pinto, Mucenski, Hooper, Van House & Co.*Certified Public Accountants, P.C.*

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Statements of Activities
For the year ended
June 30, 2020

Statements of Activities
For the year ended
June 30, 2019

	Without Donor Restriction	With Donor Restriction	2020 Totals		Without Donor Restriction	With Donor Restriction	2019 Totals
REVENUES, GAINS, AND OTHER SUPPORT				REVENUES, GAINS, AND OTHER SUPPORT			
Diocesan Assessments	\$ 2,011,593	\$ 73,362	\$ 2,084,955	Diocesan Assessments	\$ 1,972,566	\$ 73,313	\$ 2,045,879
Contributions	1,406,571	1,375,589	2,782,160	Contributions	2,595,012	963,037	3,558,049
Bequests	-	-	-	Bequests	-	26,907	26,907
Contributed Services	59,835	-	59,835	Contributed Services	58,986	-	58,986
Investment Income (Net)	884,274	365,444	1,249,718	Investment Income (Net)	924,186	381,264	1,305,450
Net Realized and Unrealized Gains and (Losses) on Investments	1,165,005	954,922	2,119,927	Net Realized and Unrealized Gains and (Losses) on Investments	1,005,846	501,641	1,507,487
Grants	329,390	162,500	491,890	Grants	51,509	32,500	84,009
Management Fees	514,324	-	514,324	Management Fees	432,021	-	432,021
Other Revenue	407,304	16,224	423,528	Other Revenue	339,773	22,975	362,748
Auxiliary Services	2,543,330	7,360	2,550,690	Auxiliary Services	2,390,654	10,575	2,401,229
Gain or (Loss) on Disposal of Assets	-	-	-	Gain or (Loss) on Disposal of Assets	(106,826)	-	(106,826)
Change in the Value of Charitable Gift Annuity	-	(22,837)	(22,837)	Change in the Value of Charitable Gift Annuity	-	(28,272)	(28,272)
Net Assets Released from Restrictions	-	-	-	Net Assets Released from Restrictions	-	-	-
Satisfaction of Program Restrictions	2,154,418	(2,154,418)	-	Satisfaction of Program Restrictions	1,915,030	(1,915,030)	-
Total Revenues, Gains, and Other Support	11,476,044	778,146	12,254,190	Total Revenues, Gains, and Other Support	11,578,757	68,910	11,647,667
EXPENSES				EXPENSES			
Pastoral	465,227	-	465,227	Pastoral	523,154	-	523,154
Religious Personnel Development	2,634,010	-	2,634,010	Religious Personnel Development	2,290,131	-	2,290,131
Education	2,074,938	-	2,074,938	Education	1,515,739	-	1,515,739
Social Services	254,979	-	254,979	Social Services	298,356	-	298,356
Cemeteries	5,452	-	5,452	Cemeteries	5,321	-	5,321
Diocesan Administration	2,468,716	-	2,468,716	Diocesan Administration	3,064,302	-	3,064,302
Auxiliary Services	2,989,648	-	2,989,648	Auxiliary Services	3,690,983	-	3,690,983
Total Expenses	10,892,970	-	10,892,970	Total Expenses	11,387,986	-	11,387,986
CHANGE IN NET ASSETS	583,074	778,146	1,361,220	CHANGE IN NET ASSETS	190,771	68,910	259,681
CHANGE IN FUNDED STATUS OF EMPLOYEE BENEFIT PLAN	6,872	-	6,872	CHANGE IN FUNDED STATUS OF EMPLOYEE BENEFIT PLAN	8,407	-	8,407
TRANSFERS	(1,090,524)	1,090,524	-	TRANSFERS	-	-	-
NET ASSETS - BEGINNING OF YEAR	10,474,596	14,480,808	24,955,404	NET ASSETS - BEGINNING OF YEAR	10,275,418	14,411,898	24,687,316
NET ASSETS - END OF YEAR	\$ 9,974,018	\$ 16,349,478	\$ 26,323,496	NET ASSETS - END OF YEAR	\$ 10,474,596	\$ 14,480,808	\$ 24,955,404

The accompanying notes are an integral part of these financial statements

Pinto, Mucenski, Hooper, Van House & Co.

Certified Public Accountants, P.C.

Members of the Diocesan Finance Council

Bishop Terry R. LaValley
 Rev. Msgr. Robert H. Aucoin
 Rev. Christopher C. Carrara, V.F.
 Rev. Joseph A. Morgan
 Rev. Kevin J. O'Brien

Deacon James Crowley
 Deacon Kevin T. Mastellon
 Ms. Barbara Criss
 Mr. John Knox
 Mrs. Michelle Ladouceur
 Mr. John Mullikin

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg *Statements of Functional Expenses For the year ended June 30, 2020*

	Religious Personnel		Education	Social Services	Cemeteries	Diocesan Administration	Auxiliary Services	2020 Totals
	Pastoral	Development						
Salaries	\$ 199,183	\$ 204,410	\$ 558,769	\$ 91,387	\$ -	\$ 1,024,984	\$ 325,727	\$ 2,404,460
Retirement Benefit Payments	15,179	908,314	29,292	2,896	-	85,570	12,755	1,054,006
Payroll Taxes	12,723	4,283	34,845	7,424	-	71,496	23,548	154,319
Employee Benefits	20,322	403,090	41,690	2,261	-	98,555	34,679	600,597
Total Salaries and Related Expenditures	247,407	1,520,097	664,596	103,968	-	1,280,605	396,709	4,213,382
Travel and Mileage	2,214	4,092	15,642	1,538	-	8,508	443	32,437
Postage	2,265	1,855	677	529	-	22,921	2,585	30,832
Printing and Photocopying	154	2,672	-	-	-	11,525	-	14,351
Newspaper Print	-	-	-	-	-	-	54,896	54,896
Insurance	10,559	1,575	900	100	-	26,586	1,114,873	1,154,593
Insurance Claims	-	-	-	-	-	-	254,287	254,287
Utilities	4,150	-	-	-	-	23,250	-	27,400
Telephone and Fax	1,869	1,147	8,024	2,641	-	18,823	1,211	33,715
Repairs and Maintenance	5,133	613	1,062	58	-	35,470	661	42,997
Rentals and Leases	-	-	10,748	19,197	-	-	-	29,945
Office Supplies	713	239	2,101	1,222	-	37,786	405	42,466
Advertising	140	3,299	326	100	-	16,728	80	20,673
Dues and Memberships	1,214	9,742	16,248	243	515	45,989	683	74,634
Meetings and Conferences	33,690	31,541	11,453	110	-	8,574	50	85,418
Grants	111,876	348,055	1,187,721	97,546	-	300,579	-	2,045,777
Professional Services	32,674	116,908	53,031	536	4,937	454,832	208,435	871,353
Awards and Gifts	100	5,178	1,615	2,724	-	7,142	-	16,759
Books, Periodicals and Subscriptions	2,132	13,841	803	177	-	1,875	570	19,398
Residence and Building Supplies	259	-	487	1,323	-	4,850	-	6,919
Workshops	2,744	3,222	51,736	2,079	-	8,668	-	68,449
Licensing Fees	382	29,417	-	-	-	18,122	61	47,982
Liturgical Supplies	1,587	-	-	-	-	154	-	1,741
Special Care of Priests	-	-	-	-	-	-	-	-
Program Supplies	3,965	46	41,984	20,888	-	18,334	-	85,217
Bad Debt Expenses/Forgiveness of Debt	-	119,816	-	-	-	-	-	119,816
Depreciation and Amortization	-	-	-	-	-	116,449	-	116,449
Independent Reconciliation and Compensation Program Claims	-	-	-	-	-	-	-	-
Interest and Dividends	-	-	-	-	-	-	953,449	953,449
Taxes	-	-	-	-	-	-	250	250
Charter Audit	-	-	-	-	-	946	-	946
Tuition	-	420,655	5,784	-	-	-	-	426,439
Total Expenditures	\$ 465,227	\$ 2,634,010	\$ 2,074,938	\$ 254,979	\$ 5,452	\$ 2,468,716	\$ 2,989,648	\$ 10,892,970

Statements of Functional Expenses For the year ended June 30, 2019

	Religious Personnel		Education	Social Services	Cemeteries	Diocesan Administration	Auxiliary Services	(Restated) 2019 Totals
	Pastoral	Development						
Salaries	\$ 210,458	\$ 162,044	\$ 392,975	\$ 105,886	\$ -	\$ 1,002,755	\$ 219,986	\$ 2,094,104
Retirement Benefit Payments	15,803	884,307	25,168	4,894	-	89,931	17,388	1,037,491
Payroll Taxes	13,090	3,902	23,013	8,071	-	71,527	16,284	135,887
Employee Benefits	23,404	345,538	23,775	4,613	-	104,649	21,501	523,480
Total Salaries and Related Expenditures	262,755	1,395,791	464,931	123,464	-	1,268,862	275,159	3,790,962
Travel and Mileage	19,050	14,568	11,326	4,217	-	11,252	970	61,383
Postage	2,680	2,654	802	196	-	15,496	2,572	24,400
Printing and Photocopying	1,531	4,061	328	141	-	42,727	273	49,061
Newspaper Print	-	-	-	-	-	-	50,165	50,165
Insurance	9,664	450	1,200	100	-	24,040	1,032,292	1,067,746
Insurance Claims	-	-	-	-	-	-	964,424	964,424
Utilities	4,247	-	-	-	-	25,456	-	29,703
Telephone and Fax	2,572	129	5,378	2,766	-	19,886	789	31,520
Repairs and Maintenance	11,799	-	874	369	-	43,886	902	57,830
Office Supplies	1,180	298	1,450	274	-	54,389	629	58,220
Advertising	80	1,855	51	210	-	2,511	3,539	8,246
Dues and Memberships	310	14,128	1,441	706	510	53,447	751	71,293
Meetings and Conferences	9,357	40,771	18,739	1,622	65	22,513	466	93,533
Grants	106,791	22,350	899,900	101,506	-	214,534	-	1,345,081
Professional Services	69,001	68,639	10,281	30,003	4,746	1,009,466	180,516	1,372,652
Awards and Gifts	1,547	4,274	372	1,553	-	8,978	-	16,724
Books, Periodicals and Subscriptions	2,248	2,994	834	46	-	5,960	388	12,470
Residence and Building Supplies	463	-	-	1,743	-	4,958	-	7,164
Workshops	12,066	22,601	31,441	4,517	-	1,686	-	72,311
Licensing Fees	415	487	-	-	-	17,304	-	18,206
Liturgical Supplies	1,274	45	-	-	-	154	-	1,473
Special Care of Priests	-	122,378	-	-	-	-	-	122,378
Program Supplies	4,124	4,221	60,608	24,923	-	6,631	-	100,507
Bad Debt Expenses/Forgiveness of Debt	-	234,418	-	-	-	-	225,602	460,020
Depreciation and Amortization	-	-	-	-	-	121,332	-	121,332
Independent Reconciliation and Compensation Program Claims	-	-	-	-	-	15,000	-	15,000
Interest and Dividends	-	-	-	-	-	66,907	951,296	1,018,203
Taxes	-	-	-	-	-	-	250	250
Charter Audit	-	-	-	-	-	6,927	-	6,927
Tuition	-	333,019	5,783	-	-	-	-	338,802
Total Expenditures	\$ 523,154	\$ 2,290,131	\$ 1,515,739	\$ 298,356	\$ 5,321	\$ 3,064,302	\$ 3,690,983	\$ 11,387,986

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Statements of Cash Flows For the years ended June 30, 2020 and 2019

	6/30/2020	6/30/2019
CASH FLOWS FROM OPERATING ACTIVITIES		
Change in Net Assets	\$ 1,361,220	\$ 259,681
ADJUSTMENTS TO RECONCILE CHANGES IN NET ASSETS TO NET CASH PROVIDED BY OPERATING ACTIVITIES		
Depreciation	116,449	121,332
Net Realized and Unrealized (Gains) Losses on Investments	(2,119,927)	(1,507,487)
(Gain) Loss on Sale of Fixed Assets	-	106,826
Change in the Value of Charitable Gift Annuity (CGA)	22,837	28,272
Decrease (Increase) In:		
Accounts, Grants, and Loans Receivable	(592,288)	(297,262)
Accrued Interest Receivable	15,410	(28,973)
Due from Lay Employees' Retirement Obligations	370,567	(296,882)
Inventories	4,862	2,607
Prepaid Expenses	(2,776)	98,526
Increase (Decrease) In:		
Accounts Payable	245,675	38,282
Accrued Compensation	30,998	2,025
Accrued Interest Payable	(41,957)	5,573
Deferred Revenue	230,408	(94,547)
Insurance Claims Payable	(1,181,019)	(255,245)
Reserve for Insurance Claims	(205,211)	(225,249)
IRCP Claims Payable	-	(5,495,000)
Other Liabilities	(81,207)	(40,429)
Net Cash Provided (Used) by Operating Activities	(1,825,959)	(7,577,950)
CASH FLOWS FROM INVESTING ACTIVITIES		
Proceeds from Sale of Equipment	6,255	6,255
Purchase of Furnishings and Equipment	(81,614)	(60,226)
Net Change In:		
Restricted Assets	568,034	320,285
Investments	11,322,492	4,635,732
Loans Receivable - Parishes and Affiliates	(23,798)	(328,786)
Deposits Payable	(11,566,085)	2,460,458
Diocesan Trust Fund	1,751,285	676,782
Lay Employees' Retirement Trust	(568,034)	(320,285)
Net Cash Provided (Used) by Investing Activities	1,408,535	7,390,215
CASH FLOWS FROM FINANCING ACTIVITIES		
Proceeds from Loans	400,000	-
Annuity Payments and Payoffs	(57,411)	(78,981)
Net Cash Provided (Used) by Financing Activities	342,589	(78,981)
NET INCREASE (DECREASE) IN CASH AND CASH EQUIVALENTS	(74,835)	(266,716)
CASH AND CASH EQUIVALENTS - Beginning of Year	2,813,541	3,080,257
CASH AND CASH EQUIVALENTS - END OF YEAR	\$ 2,738,706	\$ 2,813,541

**SUPPLEMENTAL CASH FLOW DISCLOSURES
FOR THE YEARS ENDED JUNE 30, 2020 AND 2019**

Cash Paid During the Year for Interest	\$ 953,449	\$ 951,296
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Schedules of Program and Other Expenses For the years ended June 30, 2020 and 2019

	6/30/2020	(Restated) 6/30/2019
PASTORAL		
Respect Life	\$ 47,831	\$ 55,579
Pastoral Grants	57,073	45,330
Tribunal	58,033	71,802
Hospital Apostolate	11,752	13,856
Evangelization	79,486	83,930
Formation for Ministry	52,251	87,105
Department of Worship	31,270	25,861
Indian Apostolate	27,000	30,800
Missionary Projects of the Diocese	62,457	64,783
Guggenheim Center	35,364	43,491
Other Pastoral	2,710	617
Total Pastoral Expenses	465,227	523,154
RELIGIOUS PERSONNEL DEVELOPMENT		
Priest and Pastoral Personnel	26,522	40,424
Vicar for Religious	37,057	21,004
Council of Women Religious	54	990
Vocations	60,882	62,761
Education of Priests and Seminarians	747,360	694,598
Care of Clergy	1,715,180	1,400,016
Council of Priests	2,727	3,000
Permanent Deaconate Formation Program / Ordained Deacons	44,228	67,338
Total Religious Personnel Development Expenses	2,634,010	2,290,131
EDUCATION		
Education Grants	237,560	230,200
Catholic Schools	1,471,582	901,077
Communications	44,387	13,844
Christian Formation	103,885	157,516
Family Life/Natural Family Planning	117,307	117,152
Campus Ministry	100,217	95,950
Total Education Expenses	2,074,938	1,515,739
SOCIAL SERVICES		
Social Service Grants and Donations	94,225	101,570
Catholic Youth Ministry	160,754	196,786
Total Social Services Expenses	254,979	298,356
CEMETERIES		
Operations	5,452	5,321
DIOCESAN ADMINISTRATION		
Diocesan Administration	1,208,300	890,245
Solidarity in Faith	80,025	90,000
Independent Reconciliation and Compensation Program	-	409,508
Bishop's Residence	80,325	89,080
Planning	14,783	18,495
Development Office	301,329	783,829
Diocesan Fiscal Office	360,978	350,225
Catholic Charities Fiscal Office	93,887	89,395
Parish Services	93,747	96,673
Safe Environment	96,429	104,262
Information Technology	138,807	140,983
Archives	106	1,607
Total Diocesan Administration Expenses	2,468,716	3,064,302
AUXILIARY SERVICES		
Protected Self-Insurance Program	1,565,303	2,220,531
Disability Insurance	61,796	81,312
Unemployment Insurance	111,872	44,099
North Country Catholic	160,214	146,176
Diocesan Loan Fund	964,592	1,190,490
Charitable Gift Annuity Program	5,415	8,375
Wadhams Hall	120,456	-
Total Auxiliary Services Expenses	2,989,648	3,690,983
TOTAL	\$ 10,892,970	\$ 11,387,986

The accompanying notes are an integral part of these financial statements

**Pinto, Mucenski, Hooper,
Van House & Co.**
Certified Public Accountants, P.C.

See Auditors' Report

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Notes to the Financial Statements - June 30, 2020

NOTE 1 - ORGANIZATION

The Roman Catholic Diocese of Ogdensburg (Diocese) was incorporated in 1945 to oversee the theological and financial affairs of the parishes and missions within the northern counties of New York State. The accompanying financial statements include the assets, liabilities, net assets and financial activities of the offices and departments directly under the control of the Bishop of the Roman Catholic Diocese of Ogdensburg.

The accompanying financial statements do not include the assets, liabilities, net assets, and financial activities of certain entities which operate within the Diocese such as Catholic Charities, parishes, schools, cemeteries, etc. Each is an operating entity distinct from the Diocesan administrative offices.

NOTE 2 - SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

A summary of the significant accounting policies consistently applied in the preparation of the accompanying financial statements are as follows:

Use of Estimates

The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and the disclosure of contingent assets and liabilities at the date of the financial statements and the reported amounts of support, revenues, and expenses during the reporting period. Actual results could differ from those estimates.

Financial Statement Presentation

The Diocese is required to report information regarding its financial position and activities according to two classes of net assets: net assets without donor restrictions and net assets with donor restrictions.

Net Assets Without Donor Restrictions: Net assets not subject to donor-imposed stipulations.

Net Assets With Donor Restrictions: Net assets whose use is limited by donor-imposed time and/or purposes restrictions.

Revenues are reported as increases in net assets without donor restrictions unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in net assets without donor restrictions. When restrictions expire, net assets with donor restrictions are reclassified to net assets without donor restrictions and reported in the statement of activities as net assets released from restrictions.

Contributions and Bequests

Contributions are generally available for use unless specifically restricted by the donor. Pledges not received at year end are deemed uncollectible and are not reflected in these financial statements.

Other contributions of cash and other assets are reported as net assets with donor restriction support if they are received with donor stipulations that limit the use of the donated assets. When a donor restriction expires, that is, when a stipulated time restriction ends or purpose restriction is accomplished, net assets with donor restrictions are reclassified to net assets without donor restrictions and reported in the Statements of Activities as net assets released from restrictions.

Endowment contributions and investments are classified as net assets with donor restriction. Investment earnings available for distribution are recorded in net assets with donor restrictions until used for their designated purpose.

The Board of Trustees of the Diocese have interpreted the current state law as requiring the preservation of the original gift as of the gift date of the donor as restricted endowment funds, absent donor stipulations to the contrary. As a result of this interpretation, the Diocese classifies the original value of the gift donated to net assets with donor restriction endowments and the original value of subsequent gifts to the restricted endowment. The donor restricted endowment fund earnings are classified in net assets with donor restrictions, until those amounts are appropriated for expenditure by the Diocese.

Bequests are recorded as revenue at the time an unassailable right to the gift has been established and the proceeds are measurable.

Allowance for Doubtful Accounts

Management reviews the status of accounts receivable due from parishes, related entities, and others. If an account is determined to be uncollectible, it is written off. Therefore, all accounts in this category of receivable as outlined in Note 4 are considered to be fully collectible.

Loan Loss Reserve

Management also reviews the outstanding loans receivable. As a result of this review, a Loan Loss Reserve has been set up for loans whose repayments are doubtful (See Note 5 and 13).

Investments

Marketable securities are recorded at their fair value as outlined in Note 6. Certain other investments with no readily available fair value are carried at cost at outlined in Note 7.

The Diocese invests in various types of marketable securities. These securities are exposed to various risks, such as interest rates, market conditions and credit risks. Due to these risks, it is at least reasonably possible that changes in values could occur in the near term and such changes could materially affect the market values reported in the accompanying financial statements.

NOTE 2 - SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES (Continued)**Inventories**

Inventories are stated at the lower of cost or market using the first-in, first-out method. Inventories consist of various religious items and publications related to the work of the Catholic Church.

Land, Buildings, and Equipment

Land, buildings, and equipment acquired before June 30, 1977 are reflected at their appraisal value as of June 30, 1977. All acquisitions subsequent to that date are reflected at cost.

Depreciation is computed using the straight-line method over the estimated useful lives of the assets as follows:

• Land Improvements	10 years
• Buildings and Improvements	10 – 40 years
• Furnishings and Equipment	5 – 15 years

Insurance Claims Reserve

The Diocese and participating entities are self-insured for certain risks associated with their operations. These self-insured programs are as follows:

- General Insurance - This program includes property and auto physical damage, general liability, workers' compensation, and sexual misconduct.
- New York State Disability Insurance
- New York State Unemployment Insurance

Each of the participating entities are assessed their portion of the estimated expense of these programs. The accompanying financial statements reflect claims currently payable and an estimated amount for incurred but not reported claims.

Contributed Services

The contributed services of clergy and religious who work for the Diocese have been recognized in the accompanying financial statements. The computation of the value of these services represents the difference between the compensation paid to religious personnel and the comparable compensation which would have been paid to lay persons if lay persons were to occupy these positions. No computation is made for positions which can be held only by religious personnel. For the years ending June 30, 2020 and 2019, the recognized value of these services was \$ 59,835 and \$ 58,986, respectively.

Income Taxes

The Roman Catholic Diocese of Ogdensburg qualifies as a tax exempt organization under Section 501(c)(3) of the Internal Revenue Code and, therefore, has no provision for federal income taxes. The Diocese is also classified by the Internal Revenue Service as an entity that is not a private foundation. Similar tax exempt status has been obtained under New York State tax laws.

Accounting principles generally accepted in the United States of America requires management to evaluate all significant tax positions. Management believes their tax positions are appropriate based on current facts and circumstances. As of June 30, 2020, the Diocese does not believe that it has taken any positions that would require the recording of any tax liability or tax asset.

Cash and Cash Equivalents

For the purposes of cash flows, the Diocese considers all highly liquid unrestricted investments available for current use with an initial maturity of three months or less to be a cash equivalent.

The Diocese maintains cash deposits in bank accounts which may at times exceed the F.D.I.C. limit. The Diocese has not experienced any losses on such accounts and believes it is not exposed to any significant credit risks on these cash and cash equivalents.

Functional Allocation of Expenses

The cost of providing programs and services is summarized on a functional basis in the statement of functional expenses. Expenses directly supporting programs run or administered by the Diocese are allocated directly to program expenses. Costs common to multiple functions have been allocated among various functions benefited using a reasonable allocation method based on the total expenses of the program and administration costs.

Subsequent Events

The Diocese has reviewed and evaluated all events and transactions from July 1, 2020 through October 26, 2020, the date the financial statements were available to be issued, for possible disclosure and, or, recognition in the financial statements.

Note 21 of the financial statements provides an update on legal proceedings.

The COVID-19 pandemic closed much of the U.S. economy in early 2020. The reopening of the economy is now in its early stages. As of the date of these financial statements, the future of the economy is still uncertain and any possible effects on the Diocese cannot be reasonably estimated at this time.

There were no other events or transactions that existed which would provide additional pertinent information about conditions at the balance sheet date which are required to be recognized or disclosed in the accompanying financial statements.

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Notes to the Financial Statements - June 30, 2020

NOTE 3 – LIQUIDITY

The following reflects the Diocese's financial assets as of the balance sheet date, reduced by amounts not available for general use within one year of the balance sheet date.

	6/30/2020	6/30/2019
Cash and Cash Equivalents	\$ 2,738,706	\$ 2,813,541
Accounts and Interest Receivable	916,750	753,481
Short-term Loans Receivable:		
Ministry	58,941	62,973
Parish and Affiliates	326,643	331,892
	<u>\$ 4,041,040</u>	<u>\$ 3,961,887</u>

The Roman Catholic Diocese of Ogdensburg has a goal to maintain financial assets on hand to meet 60 days of normal operating expenses, which is on average, \$ 750,000. The Diocese structures its financial assets to be available as its general expenditures, liabilities and other obligations come due.

In addition, as more fully described in Note 9, the Diocese has a letter of credit in the amount of \$ 1,950,707, which could be drawn upon in the event of unanticipated liquidity needed to pay claims in the self-insured New York state worker's compensation program.

NOTE 4 – ACCOUNTS RECEIVABLE

Accounts receivable for the years ending June 30, 2020 and 2019 consists of the following:

	6/30/2020	6/30/2019
North Country Catholic	\$ 2,376	\$ 1,848
Excess Insurance Carriers	187,608	196,803
Due from Parishes and Other Diocesan Entities:		
Protected Self-Insurance Premiums	58,555	58,600
Health Insurance Premiums	160,307	76,380
Parish Assessments	33,670	48,039
Other	307,475	189,642
Total	<u>\$ 749,991</u>	<u>\$ 571,312</u>

NOTE 5 – LOANS RECEIVABLE – MINISTRY

The Diocese provides financial assistance as needed to students attending Seminary College. Students receiving financial assistance sign a note guaranteeing repayment to the Diocese of one-half of the amount loaned. If a student leaves during the course of seminary study the student is responsible for repayment to the Diocese of the total amount of financial assistance. The indebtedness is payable over 15 years at 2% interest, and the minimum monthly payment is \$ 100. If a student proceeds to theological studies, the terms of the Diocese's Major Seminary Tuition Policy will govern repayment of this indebtedness by the student.

The Diocese pays tuition, room, and board not covered by other sources for its students in an approved program for pre-theology or in theological studies. At time of payment, the seminarian signs a note guaranteeing repayment of the total amount paid for his theological education. The indebtedness shall be paid over 15 years at 2% interest, and the minimum monthly payment is \$ 100.

If a seminarian transfers to another diocese or religious community, then the Diocese of Ogdensburg shall request of the diocese or community the seminarian is joining reimbursement of the total amount paid by the Diocese for his theological education.

If a student is ordained a priest, the indebtedness shall be repaid over 20 years at 2% interest. The priest shall make monthly payments of \$ 100 on the first day of each month beginning January 1 following ordination. A balloon payment of the balance of principal and interest as of the last month of the repayment term shall be made by the priest. Priests may apply to the Diocese for assistance with or relief from payments on the promissory notes. The Diocese may grant assistance in the form of a gift, extension of the loan, reduction of interest rate, or forgiveness of all or part of the debt.

The loans receivable at June 30, 2020 and 2019 was \$ 1,465,846 and \$ 1,239,780, respectively. The loan loss reserve at June 30, 2020 and 2019 was \$ 513,046 and \$ 433,923, respectively.

Future maturities of the loans receivable are as follows:

June 30,	
2021	\$ 58,941
2022	53,352
2023	51,107
2024	48,550
2025	48,550
Thereafter	<u>1,205,346</u>
	<u>\$ 1,465,846</u>

NOTE 6 – INVESTMENTS

Investments carried at fair value at June 30, 2020 and 2019 consist of the following:

	Cost	Fair Value (Carrying Amount)
June 30, 2020		
U.S. Government and Agency Obligations ..	\$ 13,902,905	\$ 14,706,130
Stocks	17,260,958	21,565,346
Mutual Funds	13,322,598	13,608,951
Corporate Obligations	5,386,505	5,516,036
Dimensional Fund Advisors	990,750	777,503
The Investment Fund for Foundations- Real Opportunity Fund	222,516	261,474
Christian Brothers Investment Services	7,674,494	9,287,152
Total	<u>\$ 58,760,726</u>	<u>\$ 65,722,592</u>

Investment income consists of the following

Interest and Dividends	\$ 1,510,039
Unrealized Gain (Loss) on Investments	(21,867)
Realized Gain (Loss) on Investments	2,141,794
Total Investment Income	3,629,966
Investment Fees	(260,321)
Net Investment Income	<u>\$ 3,369,645</u>

	Cost	Fair Value (Carrying Amount)
June 30, 2019		
U.S. Government and Agency Obligations ..	\$ 20,844,430	\$ 21,465,993
Stocks	17,204,330	21,215,244
Mutual Funds	16,445,397	16,727,968
Corporate Obligations	5,186,742	5,258,038
Dimensional Fund Advisors	990,750	875,334
The Investment Fund for Foundations- Real Opportunity Fund	254,286	318,891
Christian Brothers Investment Services	7,674,494	9,100,194
Total	<u>\$ 68,600,429</u>	<u>\$ 74,961,662</u>

Investment income consists of the following

Interest and Dividends	\$ 1,489,123
Unrealized Gain (Loss) on Investments	927,774
Realized Gain (Loss) on Investments	579,713
Total Investment Income	2,996,610
Investment Fees	(173,098)
Net Investment Income	<u>\$ 2,823,512</u>

NOTE 7 – OTHER INVESTMENTS

At June 30, 2020 and 2019, other investments consisted of the following:

	6/30/2020	6/30/2019
The National Catholic Risk Retention Group (at cost)	\$ 132,248	\$ 132,248
The Bishop's Plan Insurance Company	348,356	311,851
Total	<u>\$ 480,604</u>	<u>\$ 444,099</u>

NOTE 8 – LAND, BUILDINGS, AND EQUIPMENT

Land, buildings, and equipment as of June 30, 2020 and 2019 consist of the following:

	6/30/2020	6/30/2019
Land and Improvements	\$ 957,034	\$ 957,034
Buildings and Improvements	2,427,133	2,351,773
Furnishings and Equipment	378,022	378,023
	3,762,189	3,686,830
Accumulated Depreciation	(1,880,600)	(1,764,151)
Land, Buildings, and Equipment - Net	<u>\$ 1,881,589</u>	<u>\$ 1,922,679</u>

Depreciation charged to operations for the years ended June 30, 2020 and 2019 was \$ 116,449 and \$ 121,332, respectively.

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Notes to the Financial Statements- June 30, 2020

NOTE 9 - GENERAL INSURANCE PLAN

The Insurance Department of the Diocese manages a protected self-insurance program in conjunction with Arthur J. Gallagher and Co. and Gallagher Bassett Services, Inc. on behalf of the Diocese, parishes and other related entities of the Diocese. The protected self-insurance program consists of a combination of self-insurance retentions, participation in liability risk retention groups with other Dioceses, and the purchase of excess insurance coverage above the self-insured levels. Excess insurance coverage is provided by the purchase of various policies carried through Arthur J. Gallagher and Co.

The schedules below summarize the benefit structure for each line of coverage for the years ended June 30, 2020 and 2019.

	Self-Insured Retention	Maximum Coverage
Coverage 2019 - 2020		
All Risk, Property, Equipment, and Auto Physical Damage.....	\$ 250,000	\$ 100,000,000
Boiler and Machinery.....	2,500	50,000,000
General Liability, Auto Liability, Directors and Officers Liability ...	250,000	10,000,000
Workers' Compensation.....	200,000	Statutory
Sexual Misconduct.....	250,000	3,000,000
Coverage 2018 - 2019		
All Risk, Property, Equipment, and Auto Physical Damage.....	\$ 250,000	\$ 100,000,000
Boiler and Machinery.....	2,500	50,000,000
General Liability, Auto Liability, Directors and Officers Liability ...	250,000	10,000,000
Workers' Compensation.....	200,000	Statutory
Sexual Misconduct.....	250,000	3,000,000

The Diocese has an accrued liability which is the difference between the maximum estimated claims less payments made against the open claims and an actuarially determined amount for claims incurred but not reported. For fiscal years ended June 30, 2020 and 2019, this accrued liability amounted to \$ 1,087,311 and \$ 1,292,522, respectively.

In the year ended June 30, 2016, the Diocese's insurance program received a significant payment from an excess insurance carrier in partial settlement of a claim. As the claimant expends monies for this claim, funds are transferred from the Diocesan program to the claimant. The balance of this claim remaining for fiscal years ended June 30, 2020 and 2019 amounted to \$ 1,533,354 and \$ 2,714,373 respectively, and is shown in the statement of financial position as a liability.

The Diocese has in place a letter of credit in the amount of \$ 1,950,707 and \$ 1,598,910 as of June 30, 2020, and June 30, 2019, respectively. This letter of credit is required by the New York State Workers' Compensation Board, since the Diocese maintains a self-insured workers' compensation program. The letter of credit is not to be used for any other purpose. There was no outstanding balance on this letter of credit at June 30, 2020 and 2019. The current letter of credit expires in November of 2020.

Diocesan entities are billed premiums to defray the cost of the protected self-insurance program. A summary of the insurance activities for the years ended June 30, 2020 and 2019 follows:

	2020	2019
For the Years Ended June 30,		
Premium Revenue.....	\$ 2,071,772	\$ 2,004,982
Investment Earnings.....	116,783	36,373
Other.....	-	55,000
Total Revenues.....	2,188,555	2,096,355
Net Claims and Reserve Expense.....	141,802	899,035
Administrative Costs.....	312,738	342,325
Departmental Grants.....	97,229	125,062
Commercial Insurance Premiums.....	1,110,763	985,351
Total Expenses.....	1,662,532	2,351,773
Net Insurance Activity.....	526,023	(255,418)
Net Assets - Beginning of Year.....	1,275,198	1,530,616
Net Assets - End of Year.....	\$ 1,801,221	\$ 1,275,198

NOTE 10 - INDEPENDENT RECONCILIATION AND COMPENSATION PROGRAM

On March 1, 2018, the Diocese of Ogdensburg established a voluntary Independent Reconciliation and Compensation Program ("IRCP") to assist victims of clergy sex abuse in their healing process. The IRCP moves beyond the long-standing diocesan programs that offer professional counseling and other assistance to victims of abuse.

Mr. Kenneth Feinberg and Ms. Camille Biros serve as the independent administrators of the program. Mr. Feinberg and Ms. Biros have vast experience in administering voluntary compensation programs including the World Trade Center compensation program and IRCP's undertaken in other NYS dioceses. The independent administrators evaluate claims submitted by those who previously reported incidents of clergy sex abuse to the diocese and determine what compensation will be awarded.

The Diocese mailed letters to known victims which informed them of their potential eligibility to participate in IRCP. Additionally, some previously unreported claims were submitted to the IRCP when they were reported to the Diocese in response to the IRCP. The claims were reported to the appropriate district attorney. Participation in the IRCP by the victim is voluntary. The independent administrator determined whether the victims were eligible for compensation and the amount of compensation awarded.

The program ended in the 2018-19 fiscal year. A total of 38 claimants have received \$ 5,510,000 in compensation through IRCP. See Note 21 for additional information on this matter.

NOTE 11 - NEW YORK STATE DISABILITY INSURANCE

The Diocese has a self-insurance program for New York State disability benefits which is administered by Association Plan Administrators, Inc. This program covers the employees of the Diocese, parishes, and other related entities of the Diocese.

NOTE 12 - NEW YORK STATE UNEMPLOYMENT INSURANCE

The Diocese has a self-insurance program for New York State unemployment insurance benefits. The Diocese assumes the responsibility for reimbursing the State of New York for unemployment insurance benefits paid by the State to former employees of the Diocese, parishes, and other related entities.

NOTE 13 - DIOCESAN DEPOSIT AND LOAN FUND**Loans Receivable**

The Diocesan Deposit and Loan Fund receives deposits from the Diocese, parishes, and other related entities that in turn are loaned or become available for loan to parishes and other related entities. As of June 30, 2020 and 2019, the loans receivable outstanding totaled \$ 2,925,587 and \$ 2,972,340, respectively. The loan loss reserve at June 30, 2020 and 2019 was \$ 598,709 and \$ 669,260, respectively.

The Diocese's policy is to loan funds for a period of ten years with interest and principal payable quarterly, or in the case of autos five years, unless other terms are agreed upon. The interest rate charged was 4% for the years ended June 30, 2020 and 2019, unless agreed upon otherwise. Interest received on outstanding loans amounted to \$ 91,358 and \$ 77,378 for the years ended June 30, 2020 and 2019, respectively.

Future maturities of the loans receivable are as follows:

June 30,	
2021.....	\$ 326,643
2022.....	309,929
2023.....	299,800
2024.....	296,626
2025.....	285,904
Thereafter.....	1,406,685
	\$ 2,925,587

Deposits Payable

Deposits payable are due to the Diocese, parishes, and other related entities on demand. As of June 30, 2020 and 2019 these deposits payable totaled \$ 16,359,852 and \$ 27,925,937, respectively. Interest on deposits was paid at 3% for the years ended June 30, 2020 and 2019 and amounted to \$ 953,449 and \$ 951,296, respectively.

NOTE 14 - DIOCESAN TRUST FUND

The Diocesan Trust Fund is a mutual fund operated by the Diocese for the investment of endowment and other similar long-term investments of the Diocese, parishes, and related entities. The fund is designed to pay quarterly dividends and to grow the principal to offset inflation. As of June 30, 2020 and 2019, the Diocesan Trust Fund balance was \$ 27,768,186 and \$ 26,016,901, respectively.

Total dividends paid from the Diocesan Trust Fund for the years ended June 30, 2020 and 2019 were \$ 876,254 and \$ 876,251, respectively.

The value per share is determined quarterly based upon the number of shares outstanding in the fund and the market value of the fund at the end of the quarter. As of June 30, 2020 and 2019, the value per share was \$ 39.130 and \$ 37.330, respectively. The original per share value in 1977 was \$ 10 per share.

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Notes to the Financial Statements- June 30, 2020

NOTE 15 - CHARITABLE GIFT ANNUITY PAYABLE

A Charitable Gift Annuity is a contract between the donor and the Diocese. The beneficiaries of the Charitable Gift Annuity program can be designated by the donor to benefit the Diocese, parishes, or other related entities of the Diocese. In exchange for an irrevocable gift of cash, securities, or other assets, the Diocese agrees to pay the annuitants a fixed sum each year for life. The annuity payments are guaranteed by the general resources of the Diocese.

The Diocese was granted a permit by the State of New York Insurance Department to operate a Charitable Gift Annuity program. This permit authorizes the Diocese to receive gifts of money conditioned upon, or in return for, its agreement to pay an annuity to the donor, or his/her nominee, and to make and carry out such annuity agreements within New York State as specified in Section 1110 of the New York State Insurance Law. In accordance with New York State law, the Diocese maintains assets of at least 126.5% and reserves of at least 105% of the annuity payable. The Diocese uses the United States Internal Revenue Service's discount rate and mortality table 80 CNSMT to compute the annuity payable. In addition, the Diocese has been granted approval by the State of Florida to operate a Charitable Gift Annuity program.

NOTE 16 - LAY EMPLOYEES' RETIREMENT TRUST

The Lay Employees' Retirement Trust is a qualified multi-employer defined benefit plan which includes lay employees of the Diocese, parishes, and other related entities under Diocesan control. The current funding policy of the plan is to collect 9% of eligible wages from the employer since this Plan is entirely employer funded. The contributions are used to pay current pensions, overhead costs and provide funding for the actuarial present value of accumulated plan benefits as well as to fund future benefit enhancements.

The Bishop of the Diocese of Ogdensburg serves as the Trustee of the Plan. The pension funds are invested by Manning and Napier, Dimensional Fund Advisors, the Investment Fund for Foundations, and Christian Brothers Investment Services as investment managers of the Plan. NBT Bank is the custodian bank for assets invested by Manning and Napier.

A summary of the lay employees' pension activities for the years ended June 30, 2020 and 2019 follows:

	2020	2019
For the Years Ended June 30,		
Employer Contributions	\$ 1,195,558	\$ 1,372,320
Realized and Unrealized Investment Gains	1,178,102	979,417
Investment Earnings	576,760	560,055
Department Grants	-	-
Total Revenues	<u>2,950,420</u>	<u>2,911,792</u>
Pension Payments	3,213,526	2,977,611
Administrative Costs	304,928	254,466
Total Expenses	<u>3,518,454</u>	<u>3,232,077</u>
Net Lay Employees' Pension Activity	(568,034)	(320,285)
Restricted Assets - Beginning of Year	27,406,902	27,727,187
Restricted Assets - End of Year	<u>\$ 26,838,868</u>	<u>\$ 27,406,902</u>

For the year ended June 30, 2020, the fund received contributions of \$ 1,195,558 of which \$ 143,916 were for Diocesan employees.

The assets and liabilities of the fund at June 30, 2020 and 2019 are as follows:

	2020	2019
Cash and Cash Equivalents	\$ 204,221	\$ 1,090,556
Investments at Fair Value	26,757,175	26,855,941
Employers' Receivable	94,414	40,344
Accrued Investment Income	27,952	35,524
Due to Operating Fund	(244,894)	(615,463)
Restricted Assets	<u>\$ 26,838,868</u>	<u>\$ 27,406,902</u>
Net Assets Available for Benefits	<u>\$ 26,838,868</u>	<u>\$ 27,406,902</u>

The net assets available for benefits of the Lay Employees Retirement Trust are classified as restricted assets on the accompanying statement of financial position.

Investments with readily determinable market value at June 30, 2020 and 2019 consist of the following:

	Cost	Fair Value
June 30, 2020		
U.S. Government and Agency Obligations	\$ 1,550,862	\$ 1,806,582
Equities	9,387,301	11,303,881
Mutual Funds	5,215,835	5,213,490
Corporate Obligations	426,270	430,784
Dimensional Fund Advisors	1,034,250	832,676
The Investment Fund for Foundations- Real Opportunity Fund	167,735	197,101
Christian Brothers Investment Services	5,765,334	6,972,661
Total	<u>\$ 23,547,587</u>	<u>\$ 26,757,175</u>

Investment income consists of the following:

Interest and Dividends	\$ 576,760
Unrealized Gain (Loss) on Investments	577,724
Realized Gain (Loss) on Investments	600,377
Total Investment Income	1,754,861
Investment Fees	(135,495)
Net Investment Income	<u>\$ 1,619,366</u>

NOTE 16 - LAY EMPLOYEES' RETIREMENT TRUST (Continued)

	Cost	Fair Value
June 30, 2019		
U.S. Government and Agency Obligations	\$ 3,391,817	\$ 3,553,508
Equities	8,572,229	10,097,688
Mutual Funds	4,587,688	4,515,850
Corporate Obligations	683,603	678,764
Dimensional Fund Advisors	1,034,250	937,449
The Investment Fund for Foundations- Real Opportunity Fund	191,684	240,385
Christian Brothers Investment Services	5,765,334	6,832,297
Total	<u>\$ 24,226,605</u>	<u>\$ 26,855,941</u>
Investment income consists of the following:		
Interest and Dividends	\$ 560,055	
Unrealized Gain (Loss) on Investments	312,066	
Realized Gain (Loss) on Investments	667,350	
Total Investment Income	1,539,471	
Investment Fees	(80,159)	
Net Investment Income	<u>\$ 1,459,312</u>	

Generally accepted accounting principles requires an employer to recognize the funded status (i.e. difference between the fair value of Plan assets and projected benefit obligations) of its defined benefit pension plan as an asset or liability in its statement of financial position and to recognize changes in that funded status in the year in which the changes occur through changes in net assets without donor restrictions.

The funded status of the Plan and amounts recognized in the balance sheet at June 30, 2020, are as follows:

	2020
Total Plan Funded Status, End of Year	
Fair Value of Plan Assets	\$ 27,083,762
Projected Benefit Obligation	(37,921,243)
Prepaid (Accrued) Pension Obligation	<u>\$ (10,837,481)</u>
Total Central Office Pension Obligation Recorded in Unrestricted Net Assets, End of Year	
Net Actuarial Loss	<u>\$ 367,238</u>

NOTE 17 - PRIESTS' RETIREMENT PLAN

The Diocese has a non-qualified retirement plan which covers all eligible Diocesan priests. During the years ended June 30, 2020 and 2019 the Plan paid retirement benefits and the total cost of health insurance premiums for the retired priests.

The Plan assesses the Diocese and its parishes and other related entities to fund the Plan. Other financial support includes bequests designating the Plan as beneficiary and investment income on accumulated funds.

The assets and liabilities of the fund at June 30, 2020 and 2019 are as follows:

	2020	2019
Cash and Cash Equivalents	\$ 201,054	\$ 481,986
Investments at Fair Value	12,015,789	11,664,735
Accounts Receivable	8,944	8,455
Accrued Investment Income	19,126	19,912
Due to Operating Fund	(2,249,799)	(2,238,427)
Total Assets	<u>\$ 9,995,114</u>	<u>\$ 9,936,661</u>
Net Assets with Donor Restrictions	<u>\$ 9,995,114</u>	<u>\$ 9,936,661</u>

Investments with readily determinable market values at June 30, 2020 and 2019 consist of the following:

	Cost	Fair Value (Carrying Amount)
June 30, 2020		
U.S. Government and Agency Obligations	\$ 2,265,624	\$ 2,373,404
Corporate Obligations	1,259,699	1,301,731
Mutual Funds	1,645,632	1,671,712
Equities	2,811,457	3,509,345
Dimensional Fund Advisors	364,750	288,110
The Investment Fund for Foundations- Real Opportunity Funds	65,446	76,903
Christian Brothers Investment Services	2,309,545	2,794,584
Total	<u>\$ 10,722,153</u>	<u>\$ 12,015,789</u>

Investment income consists of the following:

Interest and Dividends	\$ 245,858
Unrealized Gain (Loss) on Investments	210,756
Realized Gain (Loss) on Investments	579,860
Total Investment Income	1,036,480
Investment Fees	(60,671)
Net Investment Income	<u>\$ 975,809</u>

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Notes to the Financial Statements- June 30, 2020

NOTE 17 - PRIESTS' RETIREMENT PLAN (Continued)

	Cost	Fair Value (Carrying Amount)
June 30, 2019		
U.S. Government and Agency Obligations	\$ 2,677,647	\$ 2,768,711
Corporate Obligations	637,699	646,984
Mutual Funds	2,420,177	2,459,651
Equities	2,097,745	2,632,910
Dimensional Fund Advisors	364,750	324,362
The Investment Fund for Foundations- Real Opportunity Funds	74,790	93,791
Christian Brothers Investment Services	2,309,545	2,738,327
Total	\$ 10,582,353	\$ 11,664,735
Investment income consists of the following:		
Interest and Dividends		\$ 237,123
Unrealized Gain (Loss) on Investments		260,586
Realized Gain (Loss) on Investments		165,828
Total Investment Income		663,537
Investment Fees		(33,747)
Net Investment Income		<u>\$ 629,790</u>

NOTE 18 - FAIR VALUE MEASUREMENTS

The fair value measurement accounting literature establishes a fair value hierarchy that prioritizes the inputs to valuation techniques used to measure fair value. The hierarchy gives the highest priority to quoted prices in active markets for identical assets or liabilities (Level 1 measurements) and the lowest priority to unobservable inputs (Level 3 measurements). The three levels of fair value hierarchy are described below:

(a) **Level 1:** Quoted prices in active markets that are accessible at the measurement date for identical assets and liabilities. Level 1 includes fixed income and equity securities that are traded in an active exchange market, as well as U.S. Treasury securities.

(b) **Level 2:** Inputs, other than quoted prices in active markets, that are observable either directly or indirectly and fair value is determined through the use of models or other valuation methodologies. This category generally includes certain U.S. Government and agency obligations, fixed income securities and alternative investments.

(c) **Level 3:** Unobservable inputs that are supported by little or no market activity and that are significant to the fair value of the asset or liabilities. Level 3 assets and liabilities include financial instruments whose value is determined using pricing models, discounted cash flow methodologies, or similar techniques, as well as instruments for which the determination of fair value requires significant management judgment or estimation. This category generally includes private debt and equity instruments and alternative investments.

The following tables present the Diocese's investments at June 30, 2020 and 2019, that are measured at fair value on a recurring basis. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurements:

	Total 2020	Quoted prices in markets for identical assets (Level 1)	Significant other observable inputs (Level 2)	Significant other unobservable inputs (Level 3)
U.S. Government and Agency Obligations	\$ 16,512,712	\$ 8,409,427	\$ 8,103,285	\$ -
Stocks	32,834,607	32,834,607	-	-
Equity Funds	3,412,564	3,412,564	-	-
Bond Funds	14,197,415	-	14,197,415	-
Real Estate Investment Funds	1,212,463	-	1,212,463	-
Corporate Obligations	5,946,820	-	5,946,820	-
Dimensional Fund Advisors	1,610,178	1,610,178	-	-
The Investment Fund For Foundations - Real Opportunity Fund	458,575	-	-	458,575
Christian Brothers Investment Services	16,259,813	-	16,259,813	-
The National Catholic Risk Retention Group	132,248	-	-	132,248
The Bishop's Plan Insurance Company	348,356	-	-	348,356
Total	\$ 92,925,751	\$ 46,266,776	\$ 45,719,796	\$ 939,179

NOTE 18 - FAIR VALUE MEASUREMENTS (Continued)

The above fair value measurements consist of the following:

	Total 2020	Quoted prices in markets for identical assets (Level 1)	Significant other observable inputs (Level 2)	Significant other unobservable inputs (Level 3)
Diocesan Investments	\$ 66,203,196	\$ 32,760,690	\$ 32,700,428	\$ 742,078
Lay Employees' Retirement Trust	26,722,555	13,506,086	13,019,368	197,101
Total	\$ 92,925,751	\$ 46,266,776	\$ 45,719,796	\$ 939,179

The table below presents additional information about assets measured at fair value on a recurring basis by reliance on Level 3 inputs to determine fair value:

	Real Opportunity Fund	National Catholic Risk Retention	Bishop's Plan Insurance Company	Total
Balance at June 30, 2019	\$ 559,276	\$ 132,248	\$ 311,851	\$ 1,003,375
Purchases	-	-	-	-
Capital Distributions	(55,719)	-	-	(55,719)
Sales	-	-	-	-
Unrealized Gains (Losses)	(44,982)	-	-	(44,982)
Increase (Decrease) in Members Surplus	-	-	36,505	36,505
Balance at June 30, 2020	\$ 458,575	\$ 132,248	\$ 348,356	\$ 939,179

	Total 2019	Quoted prices in markets for identical assets (Level 1)	Significant other observable inputs (Level 2)	Significant other unobservable inputs (Level 3)
U.S. Government and Agency Obligations	\$ 25,019,501	\$ 12,273,852	\$ 12,745,649	\$ -
Stocks	31,312,932	31,312,932	-	-
Equity Funds	3,675,559	3,675,559	-	-
Bond Funds	15,995,324	-	15,995,324	-
Real Estate Investment Funds	1,572,935	-	1,572,935	-
Corporate Obligations	5,936,802	-	5,936,802	-
Dimensional Fund Advisors	1,812,783	1,812,783	-	-
The Investment Fund For Foundations - Real Opportunity Fund	559,276	-	-	559,276
Christian Brothers Investment Services	15,932,491	-	15,932,491	-
The National Catholic Risk Retention Group	132,248	-	-	132,248
The Bishop's Plan Insurance Company	311,851	-	-	311,851
Total	\$ 102,261,702	\$ 49,075,126	\$ 52,183,201	\$ 1,003,375

The above fair value measurements consist of the following:

	Total 2019	Quoted prices in markets for identical assets (Level 1)	Significant other observable inputs (Level 2)	Significant other unobservable inputs (Level 3)
Diocesan Investments	\$ 75,405,761	\$ 35,429,581	\$ 39,213,190	\$ 762,990
Lay Employees' Retirement Trust	26,855,941	13,645,545	12,970,011	240,385
Total	\$ 102,261,702	\$ 49,075,126	\$ 52,183,201	\$ 1,003,375

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg

Notes to the Financial Statements- June 30, 2020

NOTE 18 - FAIR VALUE MEASUREMENTS (Continued)

The table below presents additional information about assets measured at fair value on a recurring basis by reliance on Level 3 inputs to determine fair value:

	Real Opportunity Fund	National Catholic Risk Retention	Bishop's Plan Insurance Company	Total
Balance at				
June 30, 2018	\$ 949,013	\$ 132,248	\$ 330,686	\$ 1,411,947
Purchases	16,100	-	-	16,100
Capital Distributions	(357,306)	-	-	(357,306)
Sales	-	-	-	-
Unrealized Gains (Losses)	(48,531)	-	-	(48,531)
Increase in Member's Surplus	-	-	(18,835)	(18,835)
Balance at				
June 30, 2019	\$ 559,276	\$ 132,248	\$ 311,851	\$ 1,003,375

Level 3 investments are non-traditional investments which are not listed on national exchanges or over the counter markets, and quoted market prices are not available. The fair values of these investments are measured based on a review of all available information provided by fund managers, general partners or the management of the respective investment. These fair value estimates are evaluated on a regular basis and are susceptible to revisions as more information becomes available. Because of these factors, it is reasonably possible that the estimated fair values of these investments may change materially in the near term.

NOTE 19 - LOANS PAYABLE

The Diocese received a loan from NBT Bank, N.A. in the amount of \$ 400,000 under the Paycheck Protection Program established by the Coronavirus Aid, Relief, and Economic Security (CARES) Act. The loan is subject to a note dated May 4, 2020 and may be forgiven to the extent proceeds of the loan are used for eligible expenditures such as payroll and other expenses described in the CARES Act. No determination has been made as to whether the Diocese will be eligible for forgiveness, in whole or in part. The loan bears interest at a rate of 1% and is payable in monthly installments of principal and interest over 24 months beginning 6 months from the date of the note. The loan may be repaid at any time with no prepayment penalty.

NOTE 20 - NET ASSETS AND ENDOWMENTS

Net assets without donor restrictions (post-transfers) at June 30, 2020 and 2019 are as follows:

	6/30/2020	6/30/2019
Operating Funds	\$ 2,054,628	\$ 2,488,874
Board Designated:		
Capital Improvements	63,498	80,498
Charitable Needs of the Diocese	226,146	226,146
Catholic Education	4,088	4,907
Bishop's Discretionary	12,627	82,627
Guggenheim Maintenance	160,929	111,881
St. Joseph's Emergency Fund	31,416	31,416
St. Paul's	21,312	21,312
Bishop's Retirement	588,486	561,416
Bishop's Contingency	130,000	130,000
Bishop's Heritage Circle	44,468	89,756
Priests' Graduate Studies	50,918	72,704
Support of Priests Not in Ministry	-	340,678
Protected Self-Insurance	1,801,221	1,275,198
Unemployment	208,707	287,701
Disability	258,821	242,034
Deposit and Loan Fund	3,553,972	2,629,679
LEAD	703	1,243
Good Samaritan Fund - Housing	9,000	9,000
Clergy Education	5,000	5,000
World Youth Day	2,281	2,281
Special Care of Priests	38,219	38,219
Celebrate Christ	5,484	6,257
Priests Disability	374,253	-
North Country Catholic	26,550	26,550
Support of Future Operating Budgets	-	40,000
Support of Action Plan Committee	65,794	166,031
Catholic School Financial Support	22,803	134,636
Catholic School Curriculum	11,461	12,681
Youth Ministry	3,071	3,789
Vocations (Youth)	3,127	3,789
Evangelization	4,905	4,905
Youth Adult Ministry	660	1,247
Respect Life	723	1,507
Solidarity (Diocese of Latakia, Syria)	188,747	250,110
	\$ 9,974,018	\$ 9,384,072*

*After reclassification of Diocesan Capital Campaign funds of \$ 1,090,524.

NOTE 20 - NET ASSETS AND ENDOWMENTS (Continued)

Net assets with donor restrictions (post-transfers) at June 30, 2020 and 2019 are as follows:

	6/30/2020	6/30/2019
Annuity Funds	\$ 124,269	\$ 150,247
Charitable Gift Annuities	225,531	152,107
Annie Peck	14,425	13,525
Indian	6,957	15,977
Missionary Projects	228,487	208,328
Priests' Disability	60,120	80,120
Bourdon Estate	87,407	118,953
Priests' Retirement	9,995,114	9,936,661
K of C Foundation Fellowship	106,152	100,419
Communications	12,725	10,192
Mallette Scholarship	18,020	17,662
Catholic Campaign for Human Development	13,594	13,208
K of C for Handicap Children	1,585	1,585
Education of Seminarians	1,718,922	1,713,590
Mear Scholarship Endowment	42,505	42,505
Education Grants	5,706	5,706
Rachael's Vineyard	4,532	4,549
Spratt Memorial	15,549	10,627
Bishop's Good Samaritan Fund	4,264	3,624
Formation for Ministry	27,923	23,732
Vocation	3,226	3,545
Foundation Support for Education	65,126	56,837
Special Care of Priests	488,895	506,446
Continuing Formation of Priests	400	400
NYS Paid Family Leave	40,122	15,060
K of C Foundation Fellowship	20,000	20,000
Reverend O.L. Bentley Fund	11,781	11,781
Kelly-Rivette Trust Fund	4,703	4,703
Annie Peck Fund	5,000	5,000
Mallette Catholic School Endowment Fund	207,854	207,854
Youth Sports Camp Endowment Fund	58,665	58,665
Weidner Memorial Endowment	967,200	967,200
Support from Capital Campaign		
Guggenheim	243,720	141,768
St. Mary's Cathedral	438,168	316,252
Benefits for Retired Priests	537,148	316,252
Education of Seminarians	543,683	316,252
	\$ 16,349,478	\$ 15,571,332*

*After reclassification of Diocesan Capital Campaign funds of \$ 1,090,524.

The Diocese endowments consist of seven individual funds established for a variety of purposes. The endowments are restricted by the donor. As required by generally accepted accounting principles, net assets associated with endowment funds, including funds designated by the Board of Trustees to function as endowments, are classified and reported basically on the existence or absence of donor imposed restrictions.

Interpretation of Relevant Law

The New York Prudent Management of Institutional Funds Act (NYPMIFA) is New York State's version of the Uniform Management of Institutional Funds Act and governs the management and investment of funds held by not-for-profit corporations and other institutions.

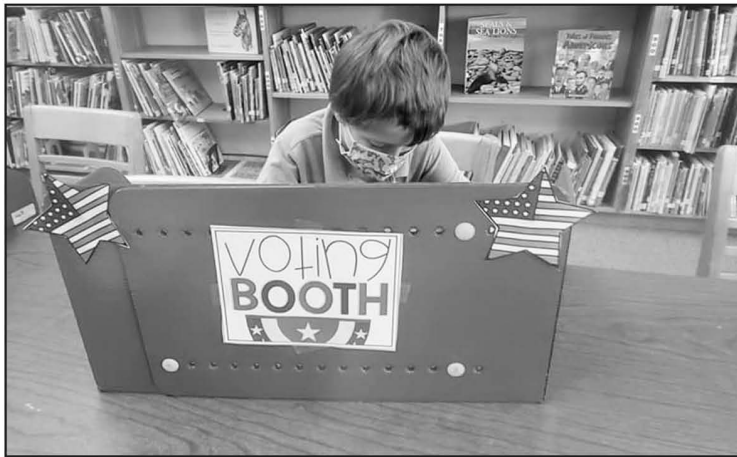
Under the law, institutions are allowed to spend endowment funds below their original historic dollar value without government approval or attorney general review if the institution's Board concludes that such spending is prudent.

The Act also provides that each person responsible for managing and investing an institution's fund does so in good faith and with the care that an ordinarily prudent person would exercise under similar circumstances. The Act sets forth basic requirements for establishing the standard of prudence, including a requirement that an institution make a reasonable effort to verify facts relevant to the management and investment of the fund.

In deciding whether to appropriate from an endowment fund, the institution must act in good faith and must consider, if relevant, the following factors:

1. The duration and preservation of the endowment fund;
2. The purpose of the institution and the endowment fund;
3. General economic conditions;
4. Possible effect of inflation or deflation;
5. The expected total return from income and the appreciation of investments;
6. Other resources of the institution;
7. Where appropriate and circumstances would otherwise warrant, alternatives to expenditure of the endowment fund, giving due consideration to the effect that such alternatives may have on the institution; and
8. The investment policy of the institution.

VOTERS OF THE FUTURE



Students at St. Bernard's School in Saranac Lake learned about voting practices and procedures, and students were given the opportunity to cast ballots at the school.

Central Administrative Offices of the Roman Catholic Diocese of Ogdensburg *Notes to the Financial Statements- June 30, 2020*

NOTE 20 - NET ASSETS AND ENDOWMENTS (Continued)

Changes in endowment net assets for the fiscal year ended June 30, 2020:

With Donor Restriction:	
Endowment Net Assets,	
Beginning of Year	\$ 2,277,970
Investment Return:	
Interest and Dividends	64,285
Realized and Unrealized Gain (Losses) ..	80,256
Contributions	-
Appropriations for Expenditure	(64,285)
Endowment Net Assets,	
End of Year	<u>\$ 2,358,226</u>

Changes in endowment net assets for the fiscal year ended June 30, 2019:

With Donor Restriction:	
Endowment Net Assets,	
Beginning of Year	\$ 2,221,779
Investment Return:	
Interest and Dividends	64,101
Realized and Unrealized Gain (Losses) ..	56,191
Contributions	-
Appropriations for Expenditure	(64,101)
Endowment Net Assets,	
End of Year	<u>\$ 2,277,970</u>

Return Objectives and Risk Parameters

The Diocese has adopted an investment policy for endowment assets that will attempt to provide a predictable stream of funding to the beneficiaries supported by the various endowments, while seeking to maintain the purchasing power of the endowment assets, including those assets of donor restricted funds that the Diocese must hold in perpetuity or for a donor specified period. The Diocese utilizes the results of Morningstar U.S. Balance Universe, Wilshire 5000 Index and LB Aggregate Bond Index to evaluate performance. The Diocese expects its endowment funds over time to provide a total rate of return equal to or exceeding any approved distribution rate. Actual returns in any given year may vary from this amount.

NOTE 20 - NET ASSETS AND ENDOWMENTS (Continued)

Strategies Employed for Achieving Objectives

To satisfy its long-term rate of return objective, the Diocese relies on a total return strategy in which investment returns are achieved through both capital appreciation (realized and unrealized) and current yield (interest and dividends). The Diocese targets a diversified assets allocation that places a greater emphasis on equity based investments to achieve its long-term objectives within prudent risk constraints.

According to its distribution policy, the Diocese may make quarterly distributions from the total growth of each endowment in an amount up to 5% on an annualized basis of the fair market value of the total assets of that endowment at the beginning of each quarter. In no event shall the quarterly distribution exceed 5% on an annualized basis of the total growth of the fair market value of the total assets in that endowment at the beginning of the quarter. The Board of Directors shall review this limit on an annual basis.

NOTE 21 - COMMITMENTS AND CONTINGENCIES

Legal Proceedings

As of the date of these financial statements, various claims and lawsuits not related to the New York State Child Victims Act are pending against the Diocese. The outcome of these matters is not currently determinable due to the lack of specifics in the claims and the lack of clarity about insurance coverage for the claims. In the opinion of management, after consultation with counsel, the impact the ultimate resolution of these matters will have on the financial position of the Diocese is not determinable at this time.

In early 2019, the New York State Legislature passed the Child Victims Act to allow previously barred claims to be asserted against the abuser and their employer. The window for filing under this Act was originally scheduled to close on August 13, 2020. The original window for filing claims under this Act has been extended until August 13, 2021.

As of the date of these financial statements, eighty (80) lawsuits alleging abuse have been filed against the Diocese with indications that more may be filed prior to the close of the Child Victims Act window. In addition, the Diocese has been put on notice of six (6) claims that have not been filed. The potential impact of these matters on the Diocese is not presently determinable.

Commitments

On April 6, 2017, the Diocese of Ogdensburg announced a "twinning relationship" with the Diocese of Latakia, located in Syria. This relationship, named Solidarity in Faith, is established to allow the Diocese to be a source of Christian gladness and hope to this Middle East diocese whose Christian faithful face tremendous challenges in the practice of their faith. War has wreaked havoc in the region. In addition to normal pastoral activities, the Diocese of Latakia must minister to thousands of displaced Syrians who seek safe refuge within its borders.

The Diocese of Ogdensburg will encourage missionary animation highlighting the needs of the faithful in Latakia through presentations in our local Catholic schools, religious education programs, adult faith formation programs, and parishes. Such presentation shall share with our faithful information about the challenges facing the faithful of Latakia, their efforts in dealing with these challenges, and promote spiritual and financial support for the Diocese of Latakia.

One component of the Solidarity in Faith initiative is a charitable financial commitment by the Diocese of Ogdensburg to the Diocese of Latakia. Initial funding of designated net assets set aside by the diocese came from unrestricted bequests and contributions dedicated for program support. In 2017-18, the diocese announced a formal policy for support of the Diocese of Latakia in its Solidarity in Faith program. Included in this policy is a contingent commitment to contribute \$ 20,000 each calendar quarter over the next four years to the Diocese of Latakia. Additional contributions may be considered depending on the needs of the Diocese of Latakia and the funding available by the diocese for such support. The Diocese of Ogdensburg has designated 10% of unrestricted bequests or testamentary substitutes to provide this support. Additional appeals for charitable contributions may be made by the Diocese of Latakia as part of the Diocese of Ogdensburg's Mission Co-op Program. This policy will be reviewed every four years.

NOTE 22 - RECLASSIFICATIONS

Certain reclassifications have been made to the prior year financial statements in order for them to be in conformity with the current year presentation. These reclassifications have no effect on the change in net assets.

St. Joseph, spouse of the Mother of God

Editor's note: In May, Bishop Terry R. LaValley consecrated the Diocese of Ogdensburg to St. Joseph. To celebrate that consecration, the NCC will be featuring occasional columns highlighting St. Joseph.

By Father Ted Crosby

There's a medieval English Christmas carol called, "The Cherry Tree Carol." In this old ballad, Mary and Joseph are on their way to Bethlehem to register for the emperor's census. Passing through an orchard, Mary sees a cherry tree heavy with luscious, ripe cherries. She asks her husband if he would pick some of the cherries for her; after all, she's going to have a baby. Joseph, who is portrayed as a cranky old curmudgeon, angrily snaps back at Mary that the father of her baby should pick cherries for him instead! The Baby Jesus in Mary's womb, says, "My Mother will have cherries, but Joseph will have none!" and makes the tree bend down so that Mary can pick the cherries and eat them to her heart's content. A repentant Joseph then falls to his knees to ask the Christ Child's forgiveness. They continue the journey to Bethlehem, and well, you know the rest of the story.

This, obviously, is not the St. Joseph of the Gospels that we know and love. St. Maximilian Kolbe said that "we can never love Mary more than Jesus did." It's impossible to believe that the Son of God who so loved His Mother (the woman to whom He owed His human life!) would have chosen the Joseph of "The Cherry Tree Carol," to be her husband, companion, and partner in life.



St. Joseph's Corner

Just as Mary was carefully chosen to be the Mother of God, St. Joseph was himself also carefully chosen to be her spouse. There's a beautiful old story that when the time came for Mary's parents, St. Joachim and St. Anne, to find a suitable husband for their daughter, they left it up to God to make the choice. So, they gathered together a number of eligible bachelors. When they asked God for a sign to designate the man He had chosen, lilies blossomed out of Joseph's walking stick. Talk about a match made in Heaven!

The Gospels clearly show that Joseph loved Mary. St. Matthew tells us that when Joseph found out about Mary's pregnancy, he was naturally disturbed. After all, he was a "righteous man" (Mt. 1:19) who lived according to God's law. He could not remain in a marriage with someone who had been unfaithful not only to him, but to God's law as well. According to the law of Moses, Joseph could have

divorced Mary, publicly exposed her as an adulteress, and had her stoned to death. But Joseph obviously loved Mary; and so he decided to quietly divorce her and send her away. And, once he understood that Mary's child had been conceived by the Holy Spirit, he took Mary into his home as his wife (Mt. 1:24). Joseph embraced his vocation to be the spouse of the Mother of God without the slightest hesitation, just as Mary had accepted without any hesitation her vocation to be the Mother of God.

And this was only the beginning. Joseph would take Mary to Bethlehem and find a place for them in the stable after the innkeeper slammed the door in their faces. He took Mary and the Baby Jesus to Jerusalem for His presentation in the Temple and marveled with her at what old Simeon had to say about Jesus (Lk. 2:33). He got up at the angel's warning that the Baby Jesus' life was in danger and "took the child and

His Mother by night and departed for the land of Egypt" (Mt. 2:14). He and an anxious Mary searched Jerusalem for three days together looking for their missing child, only to find Him in the Temple conversing with the theologians. Again, Joseph, like Mary, was "astonished" (Lk. 2:48). And, like Mary, he didn't understand Jesus when He told them that there had been no reason to anxiously look for Him, for He had been in His Father's house.

Scripture does not tell us when or how St. Joseph died, but we can be sure that Mary, his loving wife and companion, was there with him as prepared to make that final journey of his life.

Years ago, when I was at Wadhams Hall in Ogdensburg, the late Monsignor Lawler was the homilist one year at Mass for St. Joseph's Day. He shared a poem entitled, "Limbo," about Christ's descent among the dead on Holy Saturday. All the patriarchs, prophets and holy men and women of the Old Testament were there, waiting for Christ to bring

them the good news that, by His Passion and death, He had opened to them the gates of Heaven that had been shut by the fall of our first parents. There was much discussion among these souls as to how they should welcome the Redeemer. But when Christ appeared, no one said or did anything, except for one old man- St. Joseph- who simply embraced Jesus and said, "How is your Mother, Son?" And when Mary's time came to make her final journey, St. Joseph was there to welcome his beloved spouse when their divine Son brought took His Mother body and soul into the eternal wedding banquet of Heaven.

Theirs was truly a match made in Heaven! Together, they now watch over us and pray for us as we journey through this world. As St. Bernardine of Siena wrote, "Remember us, St. Joseph... ask your most holy bride, the Virgin Mary, to look kindly upon us, since she is the mother of Him who with the Father and the Holy Spirit lives and reigns eternally, Amen."

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Blaming St. John Paul II for McCarrick's advancement called misplaced

Following the Nov. 10 release of the Vatican's 460-page report on former cardinal Theodore E. McCarrick, some of the speculation in the media has centered on the role of St. John Paul II in McCarrick's rise through church ranks.

Commentators have alleged the pope knowingly advanced McCarrick up the hierarchical ladder despite being aware of allegations of sexual misconduct going back decades.

But those who are experts on St. John Paul's life oppose that characterization.

"The McCarrick report is an important document that relates painful events," said the Knights of Columbus, which operates the St. John Paul II National Shrine in Washington. "We pray that it leads to healing and reconciliation. However, this tragedy in no way diminishes St. John Paul II's legacy of love and compassion, and it has no bearing on the shrine or its mission."

"From its inception, the shrine was intended as a response to St. John Paul II's call for a 'new evangelization,' which was repeated by Pope Benedict XVI and Pope Francis," the Knights said in a Nov. 11 statement to Catholic News Service.

"The shrine is a place of genuine encounter with God that leads to a renewal of individuals, families, societies and cultures – a place where God heals and renews every dimension of human life," it added.

"That continues to be the shrine's focus."

Catholic commentator George Weigel – in two articles published Nov. 10 to coincide with the McCarrick report's release – provided strong opposition to those seeking to blame St. John Paul for McCarrick's advancement.

Weigel, who holds the William E. Simon Chair in Catholic Studies at the Ethics and Public Policy Center in Washington, has written several books about St. John Paul, including "Witness to Hope: The Biography of Pope John Paul II" (1999) and "The End and the Beginning: Pope John Paul II – The Victory of Freedom, the Last Years, the Legacy" (2010).

In an article in the Catholic journal *First Things* – headlined "Theodore McCarrick, not John Paul II, is the story of the McCarrick report" – Weigel recounts from the report how Cardinal John J. O'Connor of New York warned St. John Paul about rumors of McCarrick's sexual improprieties. But after hearing about Cardinal O'Connor's letter, McCarrick wrote his own letter declaring his innocence to the pope.

"That letter is a comprehensive lie," Weigel writes. "Theodore McCarrick, a priest and bishop of the Catholic Church, brazenly lied to the bishop of Rome, the successor of Peter."

The Vatican report speculates that St. John Paul may have believed McCarrick's denial be-

cause of his own experience in Poland, where priests and bishops were often accused of sexual misconduct by the secret police to discredit them.

A Catholic World Report article by Weigel – "The McCarrick Report: No Smoking Gun, But Massive System Failure" – sets out several flaws in the church's "clerical culture" that allowed McCarrick to advance.

Specifically, Weigel takes aim at a "clerical caste system" in which those in the lower caste "do not question or challenge the upper clerical castes, while the upper castes enforce caste discipline." In that way, Weigel writes, McCarrick "was as 'clerical' as clerical gets."

But again, as the Vatican's report relates to St. John Paul, Weigel disputes the suggestion by some the pope and his associates knew about McCarrick's misdeeds and proceeded with his promotion anyway.

Though McCarrick "was an intelligent man and a gifted linguist," says Weigel, he also was a "master at gaining the trust of others, including Pope John Paul II, and then betraying that trust."

Weigel adds, "Even brilliant and holy men – even saints – can be deceived."

In St. John Paul's homeland, Archbishop Stanislaw Gadecki, president of the Polish bishops' conference, issued a statement Nov. 13 saying the pope had been "cynically deceived" by McCarrick as well as other U.S. bishops.

CATHOLIC WORLD AT A GLANCE

U.S. bishops' annual meeting goes to online format

WASHINGTON (CNS) – U.S. Catholic bishops will gather Nov. 16 and 17 for their annual meeting, but this time in an online format because of the coronavirus pandemic. In what is undoubtedly one of the largest virtual gatherings of Catholic bishops in the world, more than 300 prelates are expected to log on for the two-day meeting with plenary sessions to be livestreamed from 1 p.m. to 5 p.m. Nov. 16 and from 1 p.m. to about 3 p.m. Nov. 17, both Eastern Standard Time, to accommodate the variety of time zones. The sessions will be livestreamed at www.usccb.org/live via a YouTube channel. "Hopefully, this is the only (annual bishops' meeting) we have to do this way, but you never know," said James Rogers, chief communications officer for the U.S. Conference of Catholic Bishops in a Nov. 10 interview with Catholic News Service. The online format becomes a challenge at a time when the prelates are expected to discuss some of the toughest issues affecting the world, the nation and the church.

Christians, Muslims top list of faiths facing hostility worldwide

WASHINGTON (CNS) – Christians top the list for countries where they face either governmental or social hostility, according to a new report issued Nov. 10 by the Pew Research Center. Christians have topped the list each year since Pew started collecting data in 2007. The number of countries where Christians face some form of hostility rose from 143 in 2017 to 145 in 2018, the latest year for which statistics are available. Christians were followed in order by Muslims, Jews, "others," folk religions, Hindus, Buddhists and the religiously unaffiliated. Out of 198 nations studied, Christians faced government harassment in 124 countries, second to Muslims' 126, and social harassment in 104 countries, one more than Muslims' at 103. In some nations, both governments and private groups place restrictions on religious adherents. The reason, according to the study's lead researcher, Samirah Majumdar, is simple: "They are also the largest faith groups in the world and the most geographically dispersed." She added, "A striking data point beyond that: The group that seems to be harassed in the third highest proportion is Jews, and they number 0.2% of the global population." Jews faced some form of hostility in 77 countries in 2018.

Vatican seeks to replace its vehicles with all-electric fleet

VATICAN CITY (CNS) – As part of its long-running efforts to respect the environment and reduce its use of resources, the Vatican said it was gradually trying to replace all its service vehicles with an all-electric fleet. "Soon we will start collaborating with automobile manufacturers who are able to provide electrical vehicles for evaluation," said Roberto Mignucci, director of workshops and equipment for the office governing Vatican City State. He told *L'Osservatore Romano*, the Vatican newspaper, Nov. 10 that an electric fleet was perfect since the average annual mileage for each of their many service and support vehicles is less than 4,000 miles (6,000 km) given the small size of the 109-acre city state and the close proximity of its extraterritorial properties, such as the papal villa and farm at Castel Gandolfo, 13 miles south of Rome. The Vatican plans to increase the number of charging stations it already has installed for electric vehicles to include other extraterritorial properties surrounding the basilicas of St. Mary Major, St. John Lateran and St. Paul Outside the Walls, he said. Over the years, several car manufacturers have donated different kinds of electric vehicles to the pope, and the Japanese bishops' conference gave the pope a hydrogen-powered popemobile in October.

SCRIPTURE REFLECTIONS

Our Good Shepherd takes care of us

Today is the last Sunday of the Church year, the Feast of Christ our King. The readings sum up what we need to remember the most about living as a Catholic Christian, and how God (who is also our judge), will measure our success or failure in living with God for all eternity.

First, how does God like to think of Himself? Of all His titles, He wants to be known as a "shepherd" who guides and lead us all to His kingdom. The first reading from the prophet



**Monsignor
Paul E.
Whitmore**

Ezekiel, reveals God's displeasure with the ancient leaders of Israel. "I myself will look after and tend my sheep." Tenderly He will watch out for our every need — "twenty-four seven!" "I will rescue them from every place where they were scattered when it was cloudy or dark," He says. Further, this perfect shepherd will seek out the lost, the injured and the sick.

Can you imagine how much loving care our Good Shepherd takes of each

November 22

**Feast of Christ,
King of the Universe**

READINGS

Ezekiel 34:11-12, 15-17
1 Corinthians 15:20-26, 28
Matthew 25:31-46

one of us? We know how often we have strayed away from one or other of the commandments, and how often we have strayed away from prayer. How did we ever get back? It was through the whisperings in our heart and the love of the Shepherd guiding us back. He is a Good Shepherd guiding us all the time. How fortunate we

are!

What a King we have! How lovable and just!

The second reading from St. Paul to the Corinthians shows us how we are promised resurrection and a share in the treasures of heaven through the sufferings, death, and resurrection of Jesus, the Son of God. We could have no richer inheritance.

In the Gospel, we have all the guidelines spelled out for our "final exam." Jesus will say to us, "Inherit the kingdom prepared for you ... for I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me..."

It all seems so simple. Anyone can share what they have or take time out to call a sick and lonely relative or acquaintance. If we welcome a stranger, then they can easily become our friend. All we have to do is to recognize Christ in everyone we meet.

This year is so different. Because of the virus, we need to observe social distancing and wearing of masks this year. We must take special precautions this Thanksgiving and Christmas. And it is so important for us to let the power of our faith work to heal our still divided country. God can still work miracles through us.

CALLED TO SERVE

'What should I do with the Consecrated Hosts?'

The United States has about 8,600 soldiers currently deployed to Afghanistan. That's down considerably from the 100,000 soldiers the United States had in that country at the height of the conflict there, 2010-11. There is a combat brigade from Fort Drum outside Watertown there now. The headquarters unit is there, too. Another combat brigade, the 2nd Brigade Combat Team (BCT), 10th Mountain Division, will replace about 600 soldiers from the 1st BCT, 10th Mtn. soon, if it has not happened already.

How do the Catholic soldiers get to Mass? I am thinking especially of those posted forward in a temporary outpost or camp. Answer: they don't, or they do rarely. A priest chaplain might occasionally travel to those outposts to hear confessions, meet with individual sol-

diers who need to chat and/or to offer Mass. Rarely is the operative word.

That reminds me of an incident almost 20 years ago. Father Arthur La Baff had just completed a Sunday service at St. Patrick's in Watertown. We were in the sacristy removing our vestments when a young man came in, excused himself for the imposition, and posed a question. "I just returned from duty in Iraq," he told us. "I've spent the last several months in a forward outpost. We used to get together for a prayer service every day and, if we had Consecrated Hosts, I would distribute Communion."

I recall thinking this soldier is ready to sign-up as an extraordinary minister of the Eucharist or has a vocation or something. It turns out that is not what he wanted to chat about.

His company was ordered to pull back from the outpost. The location was going to be abandoned. Furthermore, the unit was moving directly to redeployment back to the U.S. The soldier, with all the things he had to think about in "bugging-out" also remembered the Consecrated Hosts left in his care by the circuit rider priest.

Ecclesiastical Law probably includes a canon to cover this situation but at the moment, none of us could think of one. He could have buried the hosts with a fitting period of prayer and meditation. He could have, I suppose, consumed the hosts. He chose an option that did not occur to us, he brought the hosts home with him.

I do not remember how many hosts made the 7,000-mile trip from Iraq to Fort Drum, but there were plenty. The soldier said he kept the hosts nearby, in his carry-on bag I presume, and they were now in his quarters. His simple question was, "what should I do with the Consecrated Hosts?" Father did not hesitate to direct

the Lieutenant to bring the hosts to church, where they would be reserved immediately in the Tabernacle. That is what happened.

Last week the Jefferson Deanery held a workshop on the proper conduct of a rite for distributing Holy Communion outside Mass, what we call a Communion service. There were 40 or so deacons,

deacon candidates and lay ministers at the session. I could not help but think about the situation described above as we chatted about the need for a service of Word and Communion when a priest is not available for Mass on a weekday. We do not go weeks between opportunities to receive. In fact, some folks get worked up if they have to travel some distance for daily Mass. We are not faced with making decisions about the safety of Jesus, present in the Eucharist. Maybe we take Mass for granted. We need to thank God for the opportunities we have and consider the alternatives.

Deacon Kevin Mastellon ministers in Watertown.

He is the Director of Permanent Deacons for the Diocese of Ogdensburg.



**Deacon
Kevin Mastellon**

Private funeral Mass held for Deacon Lawless

There will be a private funeral Mass for Deacon Peter J. Lawless, age 87, of Edwards.

Deacon Lawless passed away peacefully on Saturday, November 7, 2020 at his home under the loving care of his wife and Hospice of St. Lawrence Valley.

Deacon Lawless was born on January 1, 1933 in Boston, Massachusetts

to the late Peter and Margaret (Kean) Lawless. He graduated from high school in Roxbury, Massachusetts and then entered the United States Navy in February of 1951, where he served in the U.S. Atlantic Submarine Force on board attack class fleet submarines. His rating at receipt of Honorable Discharge was YN1 (SS), an E-

6 rating, where he qualified for advancement to Chief Petty Officer. After his service to our country, He attended Cornell University for four years and then went on and received his Masters Degree at Clarkson University for School of Industrial Labor Relations.

Deacon Lawless married the love of his life, Mary

Anne Matejcik on September 25, 1954 at the Sacred Heart Church in Edwards with Father John Giniven officiating. The couple just celebrated their sixty-sixth anniversary.

He worked at Chevrolet, GMC in Cleveland, Ohio and Massena; then worked at Chicago Pneumatic Tool Corporation in Utica; Crouse Irving Hospital in Syracuse; and then E.J. Noble Hospital in Gouverneur until his retirement in 1996.

He was called to serve the Lord and became a deacon on October 12, 1996. He was a member and deacon of Sacred Heart Catholic Church in Edwards. He was also the chaplain of the Edwards Fire Department, a member of the Knights of Columbus and the Edwards Lions Club.

In his spare time, Deacon Lawless enjoyed playing golf, reading, fishing cutting down trees and raising black angus. He was also a square dance caller and taught square dancing for many years.

Surviving are his wife, Mary Anne; three sons, Sean and Charlene Lawless, Peter and Dani Lawless and Paul Lawless and his companion, Karole Reed; Dennis Baker; three daughters, Karen Jarrell, Charlene "Charlie" and



Deacon Peter Lawless

Christopher Mock, Therese and Mike Brown; three brothers, Richard, John and Robert Lawless; a sister, Anne Marie Collins; 16 grandchildren, 13 great grandchildren, 2 great-great grandchildren; and several nieces and nephews.

Deacon Lawless is predeceased by a son, Kevin Lawless, a son-in-law, Jim Jarrell and a sister, Mary Hanlon.

Donations may be made in his memory to the Sacred Heart Catholic Church or to St. James Catholic School.

Arrangements are with French Funeral Home, Edwards. Condolences may be shared online at www.frenchfuneralhomes.com.



BUILDING Our Mission to the Missions

The Black and Indian Mission Collection (BIMC) exists to help diocesan communities to build up the Church and preach the Gospel of Jesus among the African American, Native American, and Alaska Native people of God.

Every year, it is the amazing generosity of Catholic faithful just like you who enable the Black and Indian Mission Office to support the following important priorities:

Enlivening Parish Life & Catechesis

Grant funds from the BIMC enables us to support parish-based catechetical programs. We help form and train catechists who will form children to be disciples of Jesus in the world and get bibles and catechisms in kids' hands so they can learn the ways of the Lord and take their place around His altar.



Empowering Evangelizers

BIMC grant funds help African American and Native American ministries to sponsor events and formation that encourage living the Christian life in culturally appropriate ways. Religious sisters shown here, serve Native American Catholics spreading the Good News of Jesus Christ.



Helping Educators Reach Kids

With your contribution to the BIMC, you will help to support good teachers to help African American and Native American children learn. In 2019, your generous donations reached over 5,000 students in more than 400 schools and parishes across the United States.



Encouraging Vocations

We need men and women to answer the call to the consecrated life and offer their witness as radical disciples of Jesus Christ. We need priests in order to have the Eucharist! Supporting the BIMC enables us to help encourage vocations to the priesthood and religious life in diocesan communities across the country.



BLACK AND INDIAN MISSION COLLECTION
www.blackandindianmission.org



96200400

DIOCESAN EVENTS

VIRTUAL PRIEST DISCERNMENT SESSIONS

Zoom in to Priest Discernment. High School Junior men & older are invited to join Father Howard Venette & guests for 60-minute virtual discernment sessions.

Dates: Nov. 29 and Dec. 13

Time: 3 p.m.

Contact: Father Venette at hvenette@gmail.com for meeting access.

VOICATIONS EVENT

Follow me: A time to pray for and discern vocations.

Date: Dec. 13

Schedule: 2 p.m. there will be a Holy Hour for vocations in each deanery and livestreamed at rcdony.org/livemass with Bishop Terry R. LaValley. At 6:30 p.m. there will be a virtual question and answer session with Bishop LaValley, Sister Mary Gregory Munger, SSI, and seminarians.

Contact: If you have any questions, call the Vocations Office at (315)393-2920.

Special Collection to be held with Catholic Campaign for Human Development Nov. 21-22, 2020
Combined Collection



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

The Society for the Propagation of the Faith

Sr. Mary Ellen Brett, SSJ, Director

622 Washington St., Ogdensburg, NY 13669

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

mbrett@rcdony.org

Planning ahead for our Christmas appeal

While Thanksgiving is just around the corner, the Mission Office is already hard at work preparing for our annual Christmas appeal. In a just a few weeks, we approach Christmas and the end of this unprecedented year. With hope, we fill our hearts and homes, and our world. We hope for the children in our lives, and especially for children living in the most vulnerable communities around the globe. Their lives are impacted more deeply by the circumstance of the past year: homelessness, starvation, trafficking and disease, just to name a few of the immense hurdles people in the mission lands grapple with daily.

For children in the missions, there is hope. You can be a part of it as Christmas comes! Through your gift to the Society for the Propagation of the Faith, you help with programs for children that offer food, medical care, counseling and abundant compassion. With your Christmas gift, you accompany religious as they help to educate those in the mission lands that are at risk of trafficking, while keeping a safe space for children, adding an education and loving care. Your donation joins those who brings hope in the form of medicine and food for children in Africa and Asia.

With prayers and generosity, children are fed and clothed, receive counseling, medical care and an education. Above all, they find listening hearts, loving care, hope from the Good News of Jesus' birth, and from the reality of His love alive in the work of the sisters caring for them.

This Christmas, will you add mission sisters and families they serve to your gift-giving list? As little as \$25 or a generous gift of \$150 provides for work in mission schools and parishes, outreach and health centers. Anything you are moved to send will bring such great joy and hope to a child in need half a world away. Through prayers and support, you accompany sisters throughout the missions as they bring the Good News of God's great love revealed in His Son, Jesus. What could be a better Christmas gift?

It has been a challenging year for everyone. Please consider helping if you can.

Know that I keep you in my prayers throughout Advent and Christmas seasons. I pray for God's blessings upon you.

Please visit us online or to donate at rcdony.org/mission/spof

Thank you.

OBITUARIES

Adams – Edith E. (Shea) Thompson, 91; Mass of Christian Burial Nov. 14, 2020 at St. Cecilia's Church; burial in St. Cecilia's Cemetery.

Carthage – Stanley F. Monnat, 90; Mass of Christian Burial Nov. 9, 2020 at St. James Church; burial in St. Stephen's Cemetery.

Carthage – David E. West, 76; Mass of Christian Burial Nov. 9, 2020 at St. James Church; burial in St. James Cemetery.

Clayton – Richard A. Gifford, 67; Mass of Christian Burial Nov. 9, 2020 at St. Mary's Church; burial in St. Mary's Cemetery.

Colton – Dale (LaRock) Adams, 85; Graveside services Nov. 14, 2020 at St. Mary's Cemetery, Potsdam.

Croghan – Henry Francis DeLaPorte, 93; Graveside Services Nov. 11, 2020 at St. Stephen's Cemetery.

Croghan – William S. Morrow, 91; Private Funeral Service Nov. 10, 2020 at

Scanlon Funeral Home; burial in St. Stephen's Cemetery.

Dannamora – Richard Green, 64; Mass of Christian Burial Nov. 13, 2020 at St. Joseph's Church.

Lowville – Mary (Hanno) Widmeyer, 88; Mass of Christian Burial Nov. 7, 2020 at St. Peter's Church; burial in Old Glendale Cemetery.

Houseville – Benjamin J. Szalach, Jr., 90; Private Mass of Christian Burial at St. Hedwig's Church; burial in Lowville Rural Cemetery.

Malone – Kevin G. McManus, 56; Funeral Services Nov. 12, 2020 at the Bruso-Desnoyers Funeral home; burial in St. Francis of Assisi Cemetery, Constable.

Malone – Joan (McCarthy) Stickney, 88; Private Services to be held.

Massena – Margaret M. (Bergeron) Peer, 93; Private Mass of Christian Burial at St. Mary's Church; burial in Calvary Cemetery.

Massena – Alda M. (Sauve) Shoen, 89; Funeral Services Nov. 9, 2020 at Donaldson Funeral Home; burial in St. Lawrence Cemetery, Louisville.

Massena – Margaret J. LaDue Vaillancourt, 91; Private Mass of Christian Burial at Church of the Sacred Heart; burial in Calvary Cemetery.

Ogdensburg – Barbara Jean (Myers) Havens, 86; Services to be held at a later date.

Plattsburgh – George Francis Michael Kurz Jr., 88; Mass of Christian Burial Nov. 9, 2020 at Our Lady of Victory Church; burial in St. Peter's Cemetery.

Ticonderoga – Jeanne C. (Conklin) DiFebbo, 90; Graveside Services Nov. 14, 2020 at St. Mary's Parish Cemetery.

Watertown – Loretta A. (Spaziani) Loftus, 69; Mass of Christian Burial Nov. 14, 2020 at St. Patrick's Church; burial in Glenwood Cemetery.

'A feeling of home'

By Darcy Fargo
Editor

CLAYTON – Though she worshipped for a time with another denomination, the Catholic Church has always been home for Maureen O'Connor.

"I was raised Catholic," said O'Connor, a parishioner of St. Mary's in Clayton. "There are a lot of nuns and priests on both sides of my family. My father was in the air force. We were Air Force brats, and we moved around a lot. Wherever we could, mom put us in Catholic school. That was really only fourth and fifth grade, and junior and senior year. We were a very active Catholic family."

Despite that Catholic upbringing, O'Connor was married in an Episcopal church, and she and her



children attended services with that denomination when her kids were quite young.

"To get married in the Catholic Church, I had to

say I would raise the kids Catholic," she noted. "My husband didn't care for that at all. We did the Episcopal thing for a while.

CONTINUED ON PAGE 24

Sharing our Stories: 'A feeling of home'

CONTINUED FROM PAGE 23

When we moved back here to the North Country, I went back to my Catholic faith. I taught catechism for a while. Then I left again and went to an Episcopal church, so we could all go to church as a family. We had a wonderful pastor. She was very kid friendly. I did eventually go back to the Catholic Church with the kids. I figured since I was the driving force of the religious aspect of our lives, I was going home. The kids had been baptized in the Episcopalian Church, and then they did First Communion and confirmation in the Catholic Church. The kids participated in the Mystery Plays."

O'Connor said returning to the Catholic faith gave her a "feeling of going home and comfort," but it also made her realize she wanted to grow deeper in her faith.

"I had a lot of questions," she said. "I wanted to learn more about it."

That desire to grow in her knowledge of the faith led O'Connor to the Formation for Ministry program.

"I did that to learn more about the basics of the Church," she said. "I was raised Catholic, but I didn't know why we did a lot of the things we do or the history behind it. I knew I



Maureen O'Connor

could learn more in the Formation for Ministry program."

The program also appealed to her because her work in medical imaging helped foster her desire to serve others, and she knew the program would equip her to serve in new ways.

"I did ultrasounds – pregnancy ultrasounds – and mammograms," O'Connor explained. "I had quite a variety of patients, and I met so many nice people. I had them for either 15 minutes or an hour and a half. It made me realize I wanted to serve, especially the elderly. I have quite a passion for it. A lot of women came in wanting to visit, needing some social time. Even during a quick mammogram, it's amazing how much people will talk if someone is willing to listen. A lot of these patients had no families. Some had to take taxis to their appointments because they didn't have vehicles. It made me much more aware that there are a lot of elderly people who are alone."

That experience and knowledge led her to her chosen ministry – visiting the home-bound and ill and delivering the Eucharist.

"Getting to know the shut-ins or the people who can't get out and go to Mass after surgery means a lot to me," she said.

O'Connor said her ministry has been complicated by the ongoing coronavirus pandemic, but she said her parish community has worked to adapt to the needs and is still reaching out.

"I couldn't go to homes for quite a while," she said. "So, we did phone calls. Fa-

ther (Arthur J.) LaBaff printed out a list of everyone in the parish, and he had us, the lay ministers, divide up the list and call everyone, just to check in and see if anyone needs anything. There were a lot of people worried they weren't getting Communion or weren't able to go to confession. We were able to explain to them what bishop was saying, the opportunities for online or televised Mass and just socialize with everyone. We're trying to hold our community together, even when we're not all able to be together. We did the calls once in March or April, and we just finished another round. Most people were extremely happy to hear from us."

The Formation for Ministry program also helped O'Connor develop her prayer life.

"I remember in the classes with Sister Bethany (Fitzgerald, a Sister of St. Joseph), she always centered us back on God using nature; we usually used the view out the window," O'Connor said. "I picked that up as a practice to center me and bring me closer to God. I do my best reflecting in nature, usually looking at a willow tree off my porch that is breathtakingly gorgeous or looking at the sunset, or any time I look at the clouds or sky or trees. Apparently, I talk about the beauty of trees a lot. Once, my grandson said to me, 'you know, Mimi, trees are pretty, but they're pretty every day. You don't have to tell me.'"

O'Connor said she also learns and develops her faith by following the example of others, including the saints. She said seeing families of those killed in the Charleston, South Carolina church shooting in 2015 forgiving the shooter and seeing how Mother Teresa treated the poorest

and most disadvantaged taught her a lot about caring and forgiveness.

"The church shooting was one of my calls," she said. "Seeing the families forgiving immediately blew my mind away. It still makes me cry. And Mother Teresa, I'm a big fan of hers. I met a lot of people in my line of work that were physically dirty or ill-kept. I was watching a documentary about Mother Teresa, and she said, 'the worse they smell, the harder I hug them.' That's right. It's silly to be judgmental about something like that. Those are the people that need us most."

O'Connor has been able to follow their examples in her own life, through the grace of God.

"I had a husband of 37 years with infidelities," she explained. "Forgiveness has been hard. But seeing people – in more than one instance – being devastated by a shooting or by a major wrong and being forgiving has helped me to be more forgiving. When you learn the meaning of forgiveness through people like that, people like mothers forgiving the person who killed their sons or daughters, it's very deep. We believe in God and his forgiveness. He forgives us all the time. And people are actually doing it, too, and not being afraid to do it. All those people helped me be more forgiving."

In addition to helping her forgive, O'Connor said her faith helps her find meaning in life.

"My faith is important to me," she said. "Without it, it's hard to find a lot of meaning in everything that we do and love. There's more to it than just planting a seed to see a beautiful tree grow. It's deeper than that. Our minds are too deep for this all to be an accident. We have to have faith in what we can't see."

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