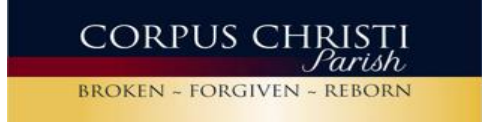




Fr. John MacPherson, Pastor  
 Fr. Michael Walsh, Associate Pastor  
 Fr. Raymond Odumuko, Associate Pastor

Divine Mercy Sunday

April 16, 2023



**Kentville Parish Office**

Monday, Tuesday & Friday  
 9:00 am to 1:00 pm  
 Box 486, 48 Belcher St., Kentville, NS  
 B4N 3X3  
 902-678-3303  
 Jennifer Hilborn  
 parishoffice\_kentville@corpuschristins.ca

**Digby Parish Office**

Tuesday, Wednesday, Thursday  
 9:30 am to 5:00 pm  
 Box 190, 110 Queen St., Digby, NS  
 B0V 1A0  
 902-245-2115  
 Pamela Cosman  
 parishoffice\_digby@corpuschristins.ca

Website: [www.corpuschristins.ca](http://www.corpuschristins.ca)  
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**Please forward all notices for bulletin to [bulletin@corpuschristins.ca](mailto:bulletin@corpuschristins.ca) before 5:00 pm on Monday.**

**This Week's Readings**

	<b>1<sup>st</sup> Reading</b>	<b>Gospel</b>
Sun, Apr 16	Acts 2:42-47	John 20:19-31
Mon, Apr 17	Acts 4:23-31	John 3:1-8
Tues, Apr 18	Acts 4:32-37	John 3:7-15
Wed, Apr 19	Acts 5:17-26	John 3:16-21
Thurs, Apr 20	Acts 5:27-33	John 3:31-36
Fri, Apr 21	Acts 5:34-42	John 6:1-15
Sat, Apr 22	Acts 6:1-7	John 6:16-21

**Community's Email Addresses**

St John      windsor@corpuschristins.ca  
 St Francis      wolfville@corpuschristins.ca  
 St Joseph      kentville@corpuschristins.ca  
 St Anthony      berwick@corpuschristins.ca  
 St Monica      middleton@corpuschristins.ca  
 St Alphonsus      bridgetown@corpuschristins.ca  
 St Louis      annapolisroyal@corpuschristins.ca  
 St Patrick      digby@corpuschristins.ca  
 St Joseph      weymouth@corpuschristins.ca

**Giving to Corpus Christi Parish**

There are many ways to donate to Corpus Christi Parish:

1. Weekly Offertory Envelopes
2. Cash donations
3. E-Transfers to [finance@corpuschristins.ca](mailto:finance@corpuschristins.ca), include your name and church.
4. PAR (Pre-Authorized Remittances)
5. Through the mail, send to Kentville Parish Office

*Our parish thanks you for your financial support.  
 How else could we fulfill our mission?*

**Scripture Reflection** on the readings for the following Sunday and **Exposition of the Blessed Sacrament** held weekly on **Tuesdays**.

**Berwick** - 10:00 am Scripture reflection; 11:00 am Rosary and Exposition until Noon  
**Middleton** - 2:00 pm Scripture reflection; 3:00 pm Rosary and Exposition until 4:00pm



## Mass Times & Intentions

### **SATURDAY, APRIL 15**

Bridgetown	4:00 PM	David Mullen by John Comeau
Kentville	4:00 PM	Wayne Comeau by Theresa Coffey
Digby	6:00 PM	Margaret Theriault by Angela O'Neil

### **SUNDAY, APRIL 16**

Windsor	8:30 AM	Linda Foley by Brad Cochrane
Annapolis Royal	9:00 AM	Cathy Emin by Pat & Alan Dill
Berwick	9:00 AM	Francis McNeil by John McNeil & Colleen Stephenson
Kentville/Online	10:30 AM	Moe Harquail by Jennie Harquail
Middleton	11:00 AM	Alan Foley by Tom & Peggy Foley
Weymouth	11:30 AM	Edward Rice by his Family
Wolfville	12:15 PM	Paul Dill by Carolyn Gilbert

### **TUESDAY, APRIL 18**

Kentville	8:30 AM	Souls in Purgatory by Wayne Barry
Digby	6:30 PM	Margaret Theriault by Angela O'Neil

### **WEDNESDAY, APRIL 19**

Kentville	8:30 AM	Rosalie Cloutier by Martina Smolenaars
Middleton	9:00 AM	Intentions of Debbie Proctor Scoville by Carolyn Gilbert
Tideview Terrace	10:30 AM	For the Residents of Tideview Terrace
Weymouth	6:30 PM	Roger Manzer by Marion & Greg MacDonald & family

### **THURSDAY, APRIL 20**

Kentville	8:30 AM	Leonard Avery by Dennis & Barb Nash
Annapolis Royal Nursing Home	10:30 AM	Cathy Emin by Marilyn Harry & Mary Gilbert
Weymouth	6:30 PM	Patricia Fougere by her Sister

### **FRIDAY, APRIL 21**

Berwick	9:00 AM	George Carless by Prayer Group Friends
Digby	9:00 AM	For the Parishioners of Corpus Christi Parish

### **SATURDAY, APRIL 22**

Bridgetown	4:00 PM	Mel Bateman by John & Linda MacDonald
Kentville	4:00 PM	Stefan Earl Caron by Lynn & Gary
Digby	6:00 PM	Edgar R. Mordes by Jacqueline & Bill Amirault

### **SUNDAY, APRIL 23**

Windsor	8:30 AM	Rocco Napolitano by Donna Boyer
Annapolis Royal	9:00 AM	Frank Pugh by Mary Gilbert
Berwick	9:00 AM	Simon White by Colette Pellerine
Kentville/Online	10:30 AM	Moe Harquail by St Joseph's CWL
Middleton	11:00 AM	Bertha Risteen by Susan Dill & Friends of Bertha
Weymouth	11:30 AM	Adophe Melanson & Jacky Comeau by Joanne & Jerry Belliveau
Wolfville	12:15 PM	Intentions of Joan Carey by Gordon MacDonald

**There will be no Daily Mass in St Joseph's, Kentville on Fridays. It is now in Berwick.**

**Dying and Grief Seminar (Berwick)** - The Anglican Parish of Berwick/Aylesford is hosting a two-hour seminar on "Dying and Grief". It's on Sunday **April 16** at 1:00pm at the Christ Anglican Church Hall, Berwick. Guest Speaker is The Rev. Canon Dr. Jody Clarke.

**Concert (Bridgetown)** – The Annapolis Valley Centre of the Royal Canadian College of Organists announces the return of **Sacred, Secular and Silly XVI Concert**, its concert featuring local organists, pianists, and vocalists in support of its Organ Scholarship Fund. The concert will take place in the Dawn Oman Art Gallery, 298 Granville Street, Bridgetown at 7:30 pm. on **Friday, April 21**. Admission is by a free-will offering.

Keyboard players interested in applying for a scholarship to learn pipe organ skills should contact Maureen MacLean at 902-825-3387.

**St Anthony's (Berwick) Annual Yard Sale** will be held indoors on **Saturday May 6** from 8 am to 1:30 pm. If you have items to donate, drop off will be during the week before the sale. Times will be announced closer to the event. Call John or Elaine for pick up or early storage at 902-847-0480 or leave a message on St Anthony's phone. Please, no electronics.

### **Student Bursary**

**Windsor Knights of Columbus** is offering a \$500 Bursary to a student who is normally a resident of the area and is a member of St John's Catholic Church Community. The student must be graduating in the current year from either Avon View High School, Horton District High School or Kings Edgehill School. Applications are available at the back of the church or by sending an email request to keith.aucoin@ns.sympatico.ca. Deadline for submissions is May 20, 2023.

**Middleton Knights of Columbus** – Bishop Gallagher Council 6297 have a **Student Bursary** in the amount of \$500 for a student attending a post-secondary educational institute in the school year 2023-2024. Bursary applicants can also be adult students attending post-secondary institutes. Bursary application closing is May 1<sup>st</sup>, 2023. For applications in their respective Churches please contact:

Queen of Heaven – Hughie Bagnell 902-680-5238 Email: hughie.bagnell@gmail.com  
St. Anthony's – Leon Zwicker 902-389-9747 Email: leon.l.zwicker@gmail.com  
St. Monica's – Don Kelly 902- 363-2390 Email: kellydon2019@eastlink.ca  
St. Alphonsus – Don Kelly 902-363-2390 Email: kellydon2019@eastlink.ca

**Corpus Christi Books & Gifts:** "Divine Mercy: The Diary of St. Faustina" is available for purchase in our store or on loan from our church library. Also, Divine Mercy prayer books, chaplet and novena pamphlets, poster, and medals and holy cards of both Divine Mercy and St. Faustina. Available at St. Monica's church hall after Sunday Mass or call Mary Crooks 902-825-6495.

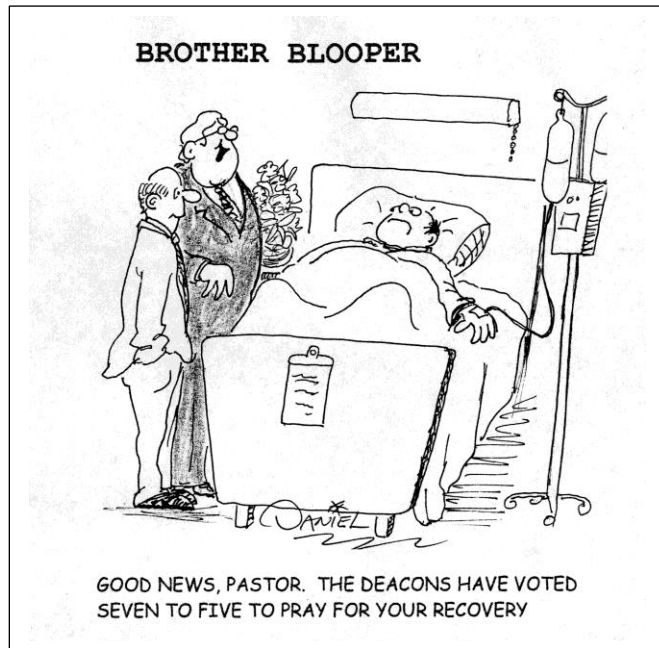
**Nova Scotia International Student program** is looking for host families to host young people from around the world while they attend Northeast Kings Education Centre. Sometimes they have specific requests for families who attend church regularly so they are looking for families who may be interested in opening their homes to a new cultural experience and adding to their family. For more information, please contact Ian Campbell (902) 240-3170.

**Knight of Columbus, Kentville** will be hosting the **Silver Rose** on April 28 at 6:30 pm at St Joseph's on its pilgrimage through North America. Every stop the Silver Rose makes is a rosary centered occasion for Knights, Parishioners, and Community members to pray for respect for life. *All are invited to attend.*

**St. Joseph's (Kentville)** Please note the "**Feed the Teens**" box in the church entrance.  
We would graciously accept any snacks/gift cards etc. for the high school ministry.

**Thank you** to all the St Joseph's, Kentville Parishioners who have been adding donations of Food & Items to the Food Bank Donation Box located in the Church Foyer. Your donations are delivered to the Fundy Food Bank every Wednesday and are much appreciated. From January to March 2023, 168 kgs were delivered.

**Thank You:** A word of "thanks" is offered to the **Snow Removal Team** (5 members) of St. Joseph's in Kentville. Members were scheduled 2 persons/week. The team mastered the tractor & snow pusher, the snowblower and the shovel ... and the salt spreader! We are looking for more helpers. *If anyone (woman or man) would like to be a member of this group for next Winter, please contact the office.*



### God's Kids Say the Funniest Things ...

- 6 year-olds had to tell their favourite songs in their 1<sup>st</sup> grade Sunday School class. The first one said: "Jesus Loves Me." The second one said: "Jesus Loves Me." The third one said: "When the Devil Went Down to Georgia."
- A little boy started kindergarten. He wore shorts on the first day, but when his mother picked him up after school, he announced: "Mommy, I have to wear long-sleeve pants tomorrow when I go to school."

**Healing Mass** (with the Anointing of the Sick)  
Wednesday, April 26<sup>th</sup> – 6:30pm  
St. Anthony Church (**Berwick**)

+

**Holy Rosary Exhibit**  
with over 100 Saints Represented  
in the church hall after Mass.

# The Resurrection As Revealing God As Redeemer, Not As Rescuer

by Fr. Ron Rolheiser o.m.i.

Before you get serious about Jesus, first consider how good you are going to look on wood!

That's a line from Daniel Berrigan that rightly warns us that faith in Jesus and the resurrection won't save us from humiliation, pain, and death in this life. Faith isn't meant to do that. Jesus doesn't grant special exemptions to his friends, no more than God granted special exemptions to Jesus. We see this everywhere in the Gospels, though most clearly in Jesus' resurrection. To understand this, it's helpful to compare Jesus' resurrection to what Jesus himself does in raising Lazarus from the dead.

The Lazarus story begs a lot of questions. John, the evangelist, tells us the story: He begins by pointing out that Lazarus and his sisters, Martha and Mary, were very close friends of Jesus. Hence, we are understandably taken aback by Jesus' seeming lack of response to Lazarus' illness and the request to come and heal him. Here's the story:

Lazarus' sisters, Martha and Mary, sent word to Jesus that "the man you love is ill" with the implied request that Jesus should come and heal him. But Jesus' reaction is curious. He doesn't rush off immediately to try to heal his close friend. Instead he remains where he is for two days longer while his friend dies. Then, after Lazarus has died, he sets off to visit him. As he approaches the village where Lazarus has died, he is met by Martha and then, later, by Mary. Each, in turn, asks him the question: "Why?" Why, since you loved this man, did you not come to save him from death? Indeed, Mary's question implies even more: "Why?" Why is it that God invariably seems absent when bad things happen to good people? Why doesn't God rescue his loved ones and save them from pain and death?

Jesus doesn't offer any theoretical apologia in response. Instead he asks where they have laid the body, lets them take him there, sees the burial site, weeps in sorrow, and then raises his dead friend back to life. So why did he let him die in the first place? The story begs that question: Why? Why didn't Jesus rush down to save Lazarus since he loved him?

The answer to that question teaches a very important lesson about Jesus, God, and faith, namely, that God is not a God who ordinarily rescues us, but is rather a God who redeems us. God doesn't ordinarily intervene to save us from humiliation, pain, and death; rather he redeems humiliation, pain, and death after the fact.

Simply put, Jesus treats Lazarus exactly the same way as God, the Father, treats Jesus: Jesus is deeply and intimately loved by his Father and yet his Father doesn't rescue him from humiliation, pain, and death. In his lowest hour, when he is humiliated, suffering, and dying on the cross, Jesus is jeered by the crowd with the challenge: "If God is your father, let him rescue you!" But there's no rescue. Instead Jesus dies inside the humiliation and pain. God raises him up only after his death.

This is one of the key revelations inside the resurrection: We have a redeeming, not a rescuing, God.

Indeed, the story of the raising of Lazarus in John's Gospel was meant to answer a burning question inside the first generation of Christians: They had known Jesus in the flesh, had been intimate friends with him, had seen him heal people and raise people from the dead, so why was he letting them die? Why wasn't Jesus rescuing them?

It took the early Christians some time to grasp that Jesus doesn't ordinarily give special exemptions to his friends, no more than God gave special exemptions to Jesus. So, like us, they struggled with the fact that someone can have a deep, genuine faith, be deeply loved by God, and still have to suffer humiliation, pain, and death like everyone else. God didn't spare Jesus from suffering and death, and Jesus doesn't spare us from them.

That is one of the key revelations inside of the resurrection and is the one we perhaps most misunderstand. We are forever predicating our faith on, and preaching, a rescuing God, a God who promises special exemptions to those of genuine faith: Have a genuine faith in Jesus, and you will be spared from life's humiliations and pains! Have a genuine faith in Jesus, and prosperity will come your way! Believe in the resurrection, and rainbows will surround your life!

Would it were so! But Jesus never promised us rescue, exemptions, immunity from cancer, or escape from death. He promised rather that, in the end, there will be redemption, vindication, immunity from suffering, and eternal life. But that's in the end; meantime, in the early and intermediate chapters of our lives, there will be the same kinds of humiliation, pain, and death that everyone else suffers.

The death and resurrection of Jesus reveal a redeeming, not a rescuing, God.

# Then God Created Light Again

by Fr. Ron Rolheiser o.m.i.

It doesn't matter whether you picture the origin of time the way science does, as beginning with the *Big Bang*, or whether you take the biblical account of the origins of the world literally. Either way there was a time before there was light. The universe was dark before God created light. However, eventually the world grew dark again. When?

We are told in the Gospels that as Jesus was dying on the cross, *between the sixth and ninth hour*, it grew dark and Jesus cried out "*My God, my God, why have you forsaken me!*" What really happened here?

Are the Gospels saying that it actually grew dark in the early afternoon, an eclipse of the sun, or are they referring to another kind of darkness, of a spiritual kind? Was there an eclipse of the sun as Jesus was dying? Perhaps. We don't know, but that is of secondary importance anyway. What the Gospels are referring to is a kind of darkness that envelops us whenever what's precious to us is humiliated, exposed as powerless, ridiculed, terminally defeated, and crucified by our world. There's a darkness that besets us whenever the forces of love seem overpowered by the forces of hatred. The light extinguished then is the light of hope, but there is deeper darkness and this is the kind of darkness that the Gospels say formed a cloud over the world as Jesus hung dying.

What's being insinuated here is that at Jesus' crucifixion, creation went back to its original chaos, as it was before there was light. But what's also being insinuated is that God created light a second time, this time by raising Jesus from the dead, and that this new light is the most staggering light of all because. Moreover, unlike the original light, which was only physical, this light is a light both for the eyes and for the soul.

For the eyes, the light of the resurrection is also a radically new physical phenomenon. At the resurrection of Jesus, the atoms of the planet were shaken up from their normal physical workings. A dead body rose from the grave to a life from which it would never again die. That had never happened before. Moreover, the resurrection of Jesus was also a radically new light for the soul, the light of hope. What is this latter light?

There's a famous song written by Robbie Robertson made popular in the early 1970s by Joan Baez, *The Night They Drove Old Dixie Down*. Narrated in the first person by a man called Virgil Caine, the song is a sad lament about the distress experienced by a poor white Southern family during the American Civil War. All that could go wrong for them, seemingly had gone wrong, including the death of their young son, killed in the war. Their situation is dark, lacking any hope. At a point in the song, the narrator offers this lament about his brother's death:

*He was just eighteen, proud and brave  
But a Yankee laid him in his grave  
I swear by the blood below my feet  
You can't raise the Cain back up when it's in defeat*

Can life be raised back up when it's in defeat? Can a dead body come out of its grave? Can a violated body again become whole? Can lost innocence ever be restored? Can a broken heart ever be mended? Can a crushed hope ever again lift up a soul? Doesn't darkness extinguish all light? What hope was there for Jesus' followers as they witnessed his humiliation and death on Good Friday? When goodness itself gets crucified, what's the basis for any hope?

In two words, the resurrection. When darkness enveloped the earth a second time, God made light a second time, and that light, unlike the physical light created at the dawn of time, can never be extinguished. That's the difference between the resuscitation of Lazarus and the resurrection of Jesus, between physical light and the light of the resurrection. Lazarus was restored to his self-same body from which he had to die again. Jesus was given a radically new body which would never die again.

The renowned biblical scholar Raymond E. Brown tells us that the darkness that beset the world as Jesus hung dying, would last until we believe in the resurrection. Until we believe that God has a live-giving response for all death and until we believe God will roll back the stone from any grave, no matter how deeply goodness is buried under hatred and violence, the darkness of Good Friday will continue to darken our planet.

Mohandas K. Gandhi once observed that we can see the truth of God always creating new light, simply by looking at history: "*When I despair, I remember that all through history, the way of truth and love has always won. There have been murderers and tyrants, and for a time they can seem invincible. But in the end they always fall. Think of it, always.*"



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