



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

Easter Sunday

April 9, 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
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 Instagram: [corpuschristins](https://www.instagram.com/corpuschristins)

Please forward all notices for bulletin to bulletin@corpuschristins.ca before 5:00 pm on Monday.

This Week's Readings

	1st Reading	Gospel
Sun, Apr 9	Acts 10:34, 37-43	John 20:1-9
Mon, Apr 10	Acts 2:14, 22-33	Matthew 28:8-15
Tues, Apr 11	Acts 2:36-41	John 20:11-18
Wed, Apr 12	Acts 3:1-10	Luke 24:13-35
Thurs, Apr 13	Acts 3:11-26	Luke 24:35-48
Fri, Apr 14	Acts 4:1-12	John 21:1-14
Sat, Apr 15	Acts 4:13-21	Mark 16:9-15

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, 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 8

Berwick 8:00 PM
Digby 8:00 PM
Kentville/Online 8:00 PM

SUNDAY, APRIL 9

Windsor 8:30 AM
Annapolis Royal 9:00 AM
Bridgetown 9:00 AM
Kentville/Online 10:30 AM
Middleton 11:00 AM
Weymouth 11:30 AM
Wolfville 12:15 PM

TUESDAY, APRIL 11

Kentville 8:30 AM
Digby 6:30 PM

WEDNESDAY, APRIL 12

Kentville 8:30 AM
Middleton 9:00 AM
Weymouth 6:30 PM

THURSDAY, APRIL 13

Kentville 8:30 AM
Weymouth 6:30 PM

FRIDAY, APRIL 14

Berwick 9:00 AM
Digby 9:00 AM

SATURDAY, APRIL 15

Bridgetown 4:00 PM
Kentville 4:00 PM
Digby 6:00 PM

SUNDAY, APRIL 16

Windsor 8:30 AM
Annapolis Royal 9:00 AM
Berwick 9:00 AM
Kentville/Online 10:30 AM
Middleton 11:00 AM
Weymouth 11:30 AM
Wolfville 12:15 PM

Easter Vigil

Mildred Shipley by Rita & Tony Roefs
Patrick McIntyre & Vanessa Genette by Rose, Kim & Ryan McIntyre
Russell Richard by Sonia Gaul

Easter

Germaine DuMesnil by Paul DuMesnil
Cathy Emin by Eric & Leah Brown
Jim Pelly by Val Pelly
John Mroz by McInnis Family
Healing of Judy Doyle by Carolyn Gilbert
Rick & Gene Weir by Doris Weir
Maynard Barry by Wayne Barry

Leo Joseph Foley by Helen & Family
Rick Wright by Marion Croft

St Joseph's CWL
Intentions of Deacon Don Boudreau by Tom & Peggy Foley
Catherine Ann Sabeau by Betty Rice

Daniel Moran by Norma MacDougall
Lennie & Dixon Rice by their Grandchildren

Souls in Purgatory by Helen Walsh
Wayne Comeau by June and Andre Turcot

David Mullen by John Comeau
Wayne Comeau by Theresa Coffey
Margaret Theriault by Angela O'Neil

Linda Foley by Brad Cochrane
Cathy Emin by Pat & Alan Dill
Francis McNeil by John McNeil & Colleen Stephenson
Moe Harquail by Jennie Harquail
Alan Foley by Tom & Peggy Foley
Edward Rice by his Family
Paul Dill by Carolyn Gilbert

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

Special Envelope Collections: There are 2 special envelope collections during Holy Week. On **Good Friday**, April 7, there is a special collection envelope for **Needs of the Holy Land** ... helping Christians in the Holy Land to support their sanctuaries, help with Pastoral work, Catholic Schools and social assistance. The second one, is the **Easter Offering**, April 9, which is used for the operation of our churches and parish.

St. Joseph's (Kentville) Catholic Women's League meets monthly on the second Wednesday at 6:30 pm in the Fr. Jack's Hall. All members and interested women are welcomed to come and share in companionship to warm the heart and spirit. The next meeting is on April 12. For more information, please call President Ann Myers at 902-678-3537 or 902-680-8957.

Student Scholarships

Kentville Knights of Columbus - Applications for the **Knights of Columbus State Scholarship** and for the **Kentville Council Scholarship** are available. To obtain an application or to get more information please inquire by e mail at counc5030@gmail.com or dvinters@gmail.com The deadline is April 10.

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 1st, 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, holy cards, chaplet and novena pamphlets, poster, and medals. Available at St. Monica's church hall after Sunday Mass or call Mary Crooks 902-825-6495.

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.

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.

Twelve Baskets Foodbank (Middleton) - The foodbank needs for April are: Instant coffee, jam, sugar, mushroom soup, can milk.

The **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. If you are interested, please contact Ian Campbell (902) 240-3170 for more information.

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.

Did You Know?

Holy Week – is the heart of the church year. The word “holy” in the descriptive title “Holy Week” highlights this week as unique and most holy in the annual cycle for Christians. Official church rituals and other traditions observed during this week remember and make present the passing of Jesus from life to death to new life and all of creation with him.

A distinct framework of Holy Week seems to have developed first of all in Jerusalem. There the actual sites were located where the historical events of Jesus’ suffering, death and resurrection occurred. When the Christian religion was legalized in 313AD, the baptized who lived in or near Jerusalem gathered publicly on the anniversary of the events at the places identified by tradition as “the holy places”. They relived the events with songs, readings from the story (the Gospel passion narrative), procession, and vigils. Much of what is known about the ancient religious traditions surrounding Holy Week and Easter come from vivid accounts written in diaries by Egeria. She was a pilgrim from northwestern Spain who visited the Holy Land in 381-384AD. These Jerusalem practices were brought to Europe by pilgrims to the Holy Land such as Egeria. In time, the universal church incorporated features of them into official liturgies of what had become a “holy week”.

Sacred Triduum – Originally, therefore, there was no Holy Week. The Pascha was celebrated in the context of a single day: the Easter Vigil. It began with sunset on the Sabbath evening and continued until dawn on the first day of the week or Sunday. By the 5th century, this Paschal Mystery had been broken down into its historical pieces, partly under the influence of borrowing from Jerusalem. The nucleus was called the Sacred Triduum (Latin, “three days”): Friday until Easter morning. It remembered the death, burial, and resurrection. Later, Holy Thursday was included because all days were reckoned from sunset of the previous evening.

With the end of the persecution of Christians, Christian emperors forbade work and all forms of amusement during this week. It was also a tradition that those in prison be pardoned. Holy Thursday, Good Friday, and Holy Saturday were enforced as holy days.

Good Friday – is the anniversary of the death of Jesus on the cross outside of the walls of Jerusalem. This moment will be completed the following day as the Saturday night hours change into Sunday and death turns into resurrection. The origin of the word “Good” in the title of the day is unknown, but probably emphasizes the saving value of the historical event of the crucifixion of Jesus. Another theory is that it is a corruption of “God’s” Friday. The theme of this day throughout history has been one of quiet sadness and mourning for the crucified and dead Jesus.

On this one day of the year, the Eucharist is not celebrated in its usual form of the Mass. During the first centuries no Eucharist was celebrated on weekdays. This customary absence of weekday Eucharist took on special meaning for Good Friday when the sacrificial dimension of the Mass began to be emphasized. The absence of the Mass respects the historical sacrificial action of Jesus on the cross. Consequently, the church emphasized a liturgy of the word with a reading of the passion narrative and psalms prophesying the suffering of Jesus.

The church’s Good Friday liturgy takes place in the afternoon or evening hours. It is the finest example of the prayer services held regularly in parish churches in ancient times before daily Mass became popular. The emphasis is on Scripture reading and prayers. The readings from both the Hebrew (Old Testament) and Christian (New Testament) Scriptures develop the theme of Jesus’ suffering and death. The prayers continue the ancient practice of general intercessions, now part of all Masses, the Prayer of the Faithful.

Veneration of the Cross – Late in the 4th century, the veneration of the cross was introduced into Good Friday traditions in Jerusalem. Generations before, according to legends, Helen, the mother of the first Christian emperor, Constantine, discovered in the Jerusalem area the cross on which Jesus was crucified. It became an annual tradition in Jerusalem to offer the cross for the faithful to kiss and venerate. Later this custom, and fragments of the cross, relics, spread throughout the Roman Empire. It was incorporated into the Roman liturgy by the 8th century. The slow procession of people to kiss a cross held by ministers remains a dramatic feature of today’s Good Friday services.



Humour ???

Marvin and Sue were not a church-going couple, and only went to church on Christmas. As they were leaving the church, the pastor said, *“Marvin, it sure would be nice to see you and Sue here more than once a year.”*

“Thank you,” Marvin replied. *“We’re very busy people with our business and many other activities, but at least we keep the Ten Commandments.”*

“Good!” the pastor said. *“I’m happy to hear that you keep the Ten Commandments.”*

“Yes, we do,” Marvin said. *“Sue keeps six of them and I keep the other four.”*

A Bulletin Blooper That Gnashes the Teeth

“Church Catechists’ Luncheon ... will be gin at 12:30pm.”

Signs and Wonders

“God accepts knee mail.” (Outside of a church in Radnor, Ohio)



The Empty Tomb

by Fr. Ron Rolheiser o.m.i.

Believers and non-believers alike have been arguing about the resurrection since the day Jesus rose. What really happened? How was he raised from the dead? Did an actual dead body really come back to life and step out of the grave or was the resurrection a monumental life-changing event inside the consciousness of Jesus' followers? Or was the resurrection both, a real physical event and an event inside the consciousness of believers?

Obviously nobody was there to see what actually happened. Those who claimed Jesus was alive again didn't see him rise and emerge from the tomb, they met him only after he had already risen and, immediately, believers and sceptics began to divide from each other, persons who claimed to have touched him and persons who doubted that testimony.

There have been sceptics and believers ever since and no shortage of persons, professional theologians and non-scholarly Christians alike, who believe in the resurrection of Jesus as a faith event but not as a physical event, where an actual body came out of a grave. The faith event is what's important, they claim, and it is incidental whether or not Jesus' actual body came out of the grave.

Was Jesus' resurrection a faith event or a physical event? It was both. For Christians it is the most monumental event, faith and otherwise, in history. Two thousand subsequent years cannot be explained, except by the reality of the resurrection. To understand the resurrection of Jesus only as a literal fact, that his body rose from the grave, is to cut the resurrection off from much of its meaning. However, that being admitted, for Christians, the resurrection must also be a radically physical event. Why?

First, because the Gospels are pretty clear in emphasizing that the tomb was empty and that the resurrected Jesus was more than a spirit or ghost. We see, for instance, in Luke's Gospel where Jesus invites a doubting Thomas to verify his physicality: *"Look at my hands and my feet. It's really me. Touch me. You can see that I have a living body; a ghost does not have a body like this."*

As well, and very importantly, to cut the resurrection off from the literal fact that there was real physical transformation of a once dead corpse is to rob it of some of its important meanings and perhaps of the deepest root of its credibility. For the resurrection of Christ to have full meaning it must, among other things, have been a brute physical fact. There needs to be an empty tomb and a dead body returned to life. Why?

Not as some kind of miracle proof, but because of the incarnation. To believe in the incarnation and not to believe in the radical physical character of the resurrection is a contradiction. We believe that in the incarnation the Word was made flesh. This takes the mystery of Christ and the reality of the resurrection out of the realm of pure spirit. The incarnation always connotes a reality that's radically physical, tangible, and touchable, like the old dictionary definition of matter as *"something extended in space and having weight."*

To believe in the incarnation is to believe that God was born into real physical flesh, lived in real physical flesh, died in real physical flesh, and rose in real physical flesh. To believe that the resurrection was only an event in the faith consciousness of the disciples, however real, rich, and radical that might be imagined, is to rob the incarnation of its radical physical character and to fall into the kind of dualism that values spirit and denigrates the physical. Such a dualism devalues the incarnation and this impoverishes the meaning of the resurrection. If the resurrection is only a spiritual event then it is also only an anthropological one and not also a cosmic one. That's a way of saying that it's then an event only about human consciousness and not also about the cosmos.

But Jesus' resurrection isn't just something radically new in terms of human consciousness; it's also something that's radically new in terms of atoms and molecules. The resurrection rearranged hearts and minds, but it also rearranged atoms. Until Jesus' resurrection, dead bodies did not come back to life; they stayed dead, so when his came back to life there was something radically new both at the level of faith and at the level of the atoms and molecules. Precisely because of its brute physicality, Jesus' resurrection offers new hope to atoms as well as to people.

I believe that Jesus was raised from the dead, literally. I believe too that this event was, as the rich insights within contemporary theology point out, highly spiritual: an event of faith, of changed consciousness, of new hope empowering a new charity and a new forgiveness. But it was also an event of changed atoms and of a changed dead body. It was radically physical, just as are all events that are part of the incarnation wherein God takes on real flesh.

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