



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

12th Sunday in Ordinary Time

June 25, 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 & Friday
 10:00 am to 1:00 pm
 Box 190, 110 Queen St., Digby, NS
 B0V 1A0
 902-245-2115
 Pamela Cosman
 parishoffice_digby@corpuschristins.ca

Website: www.corpuschristins.ca
 FaceBook: www.facebook.com/corpuschristins

YouTube: www.youtube.com/corpuschristins
 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, June 25	Jeremiah 20:10-13	Matthew 10:26-33
Mon, June 26	Genesis 12:1-9	Matthew 7:1-5
Tues, June 27	Genesis 13:2, 5-18	Matthew 7:6, 12-14
Wed, June 28	Genesis 15:1-2, 17-18	Matthew 7:15-20
Thurs, June 29	Acts 12:1-11	Matthew 16:13-19
Fri, June 30	Genesis 17:1, 9-10, 15-22	Matthew 8:1-4
Sat, July 1	Genesis 18:1-15	Matthew 8:5-17

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?*

Tuesday of each week: Scripture Reflection on the readings for the following Sunday and Exposition of the Blessed Sacrament

Berwick - 10am Scripture reflection; 11am Rosary and Exposition until Noon – *final one until the Fall.*

Middleton - 2pm Scripture reflection; 3pm Rosary and Exposition until 4pm



Mass Times & Intentions

SATURDAY, JUNE 24

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

No Mass, rescheduled for Sunday

Ann Marie Walsh McKenna by Helen Walsh
Catherine Robicheau by Anna & Danny Corbett

SUNDAY, JUNE 25

Windsor 8:30 AM
Annapolis Royal 9:00 AM
Berwick 9:00 AM
Kentville 10:30 AM
Middleton 11:00 AM
Weymouth 11:30 AM
Wolfville 12:15 PM
Bridgetown 4:00 PM

Dale Parsons by Eleanor & Terry McKiel
Jeanne Sproul by Eloise Mailman
Ron Lively by Aunt Anne O'Neil & Family
Tommy Bourgeois by Mary MacLean
Healing of Marg Jackson (L) by Carolyn Gilbert
Blanche Comeau by Joanne & Jerry Belliveau
Stephen Payne by Ann Young
For St Alphonsus Church Community

TUESDAY, JUNE 27

Kentville/Online 8:30 AM
Digby 6:30 PM

Loretta Richard by Sonia Gaul
Special Intention by Marion Croft

WEDNESDAY, JUNE 28

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

Joe Melanson by St Joseph's CWL
Intentions of Joyce Landry (L) by Mary Gillis
Robinson Family from Hassett by Verna, Bertha, Evonne, Gloria & Florence

THURSDAY, JUNE 29

Kentville/Online 8:30 AM
Weymouth 6:30 PM

Clifford Dorning by Wayne Barry
Wayne Hone by a family member

FRIDAY, JUNE 30

Berwick 9:00 AM
Digby 9:00 AM

Intentions of Marc Boudreau (L) by Flora & Yvonne Boudreau
Juanita Sulis O'Sullivan by Pat Levings

SATURDAY, JULY 1

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

Gervaise Locas by Maureen MacLean
Rose Corbin by the Vinters Family
Ethel Avery by The Avery Family

SUNDAY, JULY 2

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

Linda Strickey by her Family
Jeanne Sproul by Nick & Mary McEachern
Brian & Cecil Oliver by Helen Oliver & Family
Debbie Blais (Craniak) by Rosaire Blais
Isabel Chisholm by Tom & Peggy Foley
Herbie Boudreau by Marion & Greg MacDonald
Joshua Ueffing by Truus Ueffing

Weekday Masses in Kentville will be Livestreamed on our YouTube channel.

Individual Confession

Kentville – every Saturday ... 11am – 12noon
Windsor – 1st Saturday of the month ... 9-10am

starting in July

International Exhibition of the Blessed Virgin Mary, through the Ave Maria Virtual House of Prayer, will take place in St. Patrick's Church Hall (Digby) following the 6:00 pm mass on **Saturday, June 24**. You are invited to come into the Hall and encounter the Spiritual Beauty of the Holy Rosary and experience the Promises of Heaven. The Knights of Columbus - Bishop Gallagher Council 6297 will be hosting this presentation.



Event at St. Alphonus Catholic Church, Bridgetown

All parishioners of St. Alphonus Church are invited to a special and important event on **Sunday, June 25th**. We will join for our weekly Mass that afternoon at **4:00 pm**. A Pot Luck Supper in the church will follow Mass. This will be a traditional Pot Luck, please bring a dish of your choosing to share. Following our supper will be a **very important meeting** with all parishioners present and the Community Life Team. We are seeking input from everyone in attendance. Please know that this meeting will determine how we move forward at St. Alphonus. Please note: There will be **no Mass on Saturday June 24th**.

Catholic Summer Camp - St. Ambrose Co-Cathedral (Yarmouth) will be holding its annual residential youth summer camp at Johnston Christian Park in Digby County again this year! It is an amazing time to grow in faith, to swim, canoe, to do crafts, games, challenges and to build lifelong friendships. The camp dates are **Sunday, August 13 to Friday, August 18**. It is for **ages 10 to 14** and the cost is \$200.00 before June 30 and \$225 after June 30. Please contact the contact the parish office at Saint Ambrose: 902-742-7151 or email at stambrose.youthministry@gmail.com

Young parishioners of Corpus Christi: Please note – if you are interested but need help financially, just let us know. There are many people who will offer to assist. *No problem!!!*



This notice was approved by the Supreme Court of Nova Scotia

NOTICE OF SETTLEMENT IN CLASS ACTION

To all individuals who were sexually abused by a priest of the Roman Catholic Episcopal Corporation of Halifax or Roman Catholic Episcopal Corporation of Yarmouth between April 14, 1954 and March 31, 2020 and have not previously settled or otherwise released either the Roman Catholic Episcopal Corporation of Halifax or Roman Catholic Episcopal Corporation of Yarmouth.

The Court has approved a settlement which provides compensation to eligible class members who file a claim for sexual assault and meet the requirements of the claims process.

If you opted out of the class action, the settlement will not impact you.

If you are part of the lawsuit as a Class Member, you can submit a claim for a payment of money as compensation. The amount of money that you may receive will depend on the specifics of the claim you submit. The potential amount of money to be paid to a Class Member whose claim is accepted will likely range from \$30,000 to \$350,000.

For further information, visit <https://kmlaw.ca/cases/catholic-priest-sexual-abuse-class-action/> or call 1-833-630-1785, or email catholicabuseclassaction@kmlaw.ca.

You must submit your claim for compensation before December 14, 2023. If you do not submit your claim for compensation before December 14, 2023, you will lose your right to compensation.

Corpus Christi Catholic Books & Gifts: Special Affordable Spiritual Classic: *The Way of Perfection* by St. Teresa of Avila. Clear print and flexible cover for ease of reading and meditation. (\$9.50) Come and browse at St. Monica's church hall after Sunday Mass, or call Mary Crooks 902-825-6495.

St. Anthony's (Berwick) – We are looking for donations for shingles for the roof. Interested in offering? We need approx. 75 bundles at \$45.00 a bundle.

Catholic Radicals

We want to take this occasion to clarify and announce the proud and necessary meaning of “radical Catholics”, to which we allude in our title and which we now find essential in this secular and post-Christian age. First, the word itself is the clue. Radix is the Latin word for “root”. A *radical* is one who moves beyond the liberal and conservative branches of an institution and goes back to a fundamental questioning. The dictionary says that a radical is one “who goes back to the root, the source, the fundamentals.”

This is very different from a modernist or liberal who wants to update or accommodate to the present situation. There is a place for such reform, but that is not the primary concern of a true radical. Neither is a radical the same as a traditionalist or conservative, who usually does not go back far enough. A radical Catholic will at different times look like both of these types, yet is neither of them at all.

The questions and concerns of radicals would undercut all self-interest, ideology and institution. In this case, they ask: “*What does our humanity demand of us? What does love ask of us? What did Jesus present as essential and all-embracing? What is God doing on earth?*” John Paul II asks just such questions in *On Social Concerns* and finds himself speaking for truly radical Catholics. Striking at the root of the tree, he does not ask us to “change” as much as to “CHANGE!” That is why the priests and the presidents and other men of power have thus far been unable to admit that this encyclical even exists. It lets no one off the hook!

from *Radical Grace, “On Social Concern: Pope John Paul II’s Radical Manifesto to All Christians”*

Did You Know?

Genuflection – A gesture peculiar to Catholics is that of genuflecting before entering a church pew. This is a sign of adoration and greeting directed toward the divine presence of the Blessed Sacrament reserved in the tabernacle in the sanctuary. Today it is common that the Blessed Sacrament and the tabernacle be located in a special chapel separated from the sanctuary. *Many parishioners still genuflect out of habit, even though the Blessed Sacrament is not present!*

Bowing – The gesture of bowing has always been the custom of Catholics in the Eastern church instead of genuflecting. In the Western church it was a popular tradition to bow slightly when the name of Jesus and even Mary occurred in prayer. A more profound bow always substitutes for a genuflection.

Both the genuflection (Latin, “*bending of the knee*”) and the bow are symbolic of one’s smallness, or humility, in the presence of the Lord. These devotional gestures were borrowed from court etiquette of the Roman Empire, which in turn had borrowed them from oriental courts. They are a modified version of prostration. People would fully prostrate themselves upon the ground or floor when entering the presence of an idol, divinized emperor, and eventually lesser princes and officials. This, along with other pagan and civil ceremonial and etiquette gestures, entered the church’s liturgical rituals once the church became legally free in the early 4th century. Previously these gestures had been too closely associated with the cult of emperor worship.

Suffering

When I was young, I wanted to suffer for God. I pictured myself being the great and glorious martyr. There’s something so romantic about laying down your life. I guess every young person might see themselves that way. But there is nothing glorious about the moment of suffering when you’re in the middle of it. You swear it’s meaningless. You swear it has nothing to do with goodness or holiness.

The very essence of the desert experience is that you want to get out. A lack of purpose, of meaning – that’s what causes us to suffer. When you find a pattern in your suffering, a direction, you can accept it and go with it. The great suffering, the suffering of Jesus, is when that pattern is not given.

from *The Great Themes of Scripture*



Wonder Has Left the Building

by Fr. Ron Rolheiser o.m.i.

In a poem entitled, *Is/Not*, Margaret Atwood suggests that when a love grows numb, this is where we find ourselves:

We're stuck here
on this side of the border
in this country of thumbed streets and stale buildings
where there is nothing spectacular to see
and the weather is ordinary
where love occurs in its pure form only
on the cheaper of the souvenirs

Love can grow numb between two people, just as it can within a whole culture. And that has happened in our culture, at least to a large part. The excitement that once guided our eyes has given way to a certain numbness and resignation. We no longer stand before life with much freshness. We have seen what it has to offer and have succumbed to a certain resignation: That's all there is, and it's not that great! All we can try for now is more of the same, with the misguided hope that if we keep increasing the dosage the payoff will be better.

They talk of old souls, but old souls are actually young at heart. We're the opposite, young souls no longer young at heart. Wonder has left the building.

What's at the root of this? What has deprived us of wonder? Familiarity and its children: sophistication, intellectual pride, disappointment, boredom, and contempt. Familiarity does breed contempt, and contempt is the antithesis of the two things needed to stand before the world in wonder: reverence and respect.

G.K. Chesterton once suggested that familiarity is the greatest of all illusions. Elizabeth Barrett Browning gives poetic expression to this: Earth's crammed with heaven. And every common bush afire with God. But only he who sees, takes off his shoes. The rest sit round and pluck blackberries and daub their natural faces unaware. That aptly describes the illusion of familiarity, plucking berries while carelessly stroking our faces, unaware that we are in the presence of the holy. Familiarity renders all things common.

What's the answer? How do we recover our sense of wonder? How do we begin again to see divine fire inside ordinary life? Chesterton suggests that the secret to recovering wonder and seeing divine fire in the ordinary is to learn to look at things familiar until they look unfamiliar again. Biblically, that's what God asks of Moses when Moses sees a burning bush in the desert and approaches its fire out of curiosity. God says to him, take off your shoes, the ground you are standing on is holy ground.

That single line, that singular invitation, is the deep secret to recover our sense of wonder whenever we find ourselves, as Atwood describes, stuck on this side of the border, in thumbed streets and stale buildings, with nothing spectacular to see, ordinary weather, and love seemingly cheapened everywhere.

One of my professors in graduate school occasionally offered us this little counsel: If you ask a naïve child, do you believe in Santa and the Easter Bunny, he will say yes. If you ask a bright child the same question, he will say no. But if you ask yet still a brighter child that question, he will smile and say yes.

Our sense of wonder is predicated initially on the naivete of being a child, of not yet being unhealthily familiar with the world. Our eyes then are still open to marvel at the newness of things. That changes of course as we grow, experience things, and learn. Soon enough we learn the truth about Santa and the Easter Bunny and with that, all too easily, comes the death of wonder and the familiarity that breeds contempt. This is a disillusionment which, while a normal transitional phase in life, is not meant to be a place in which we stay. The task of adulthood is to regain our sense of wonder and begin again, for very different reasons, to believe in the reality of Santa and the Easter Bunny. We need to bring wonder back into the building.

I once heard a wise man share this vignette: Imagine a two-year-old child who asks you, "*where does the sun go at night?*" For a child that young, don't pull out a globe or a book and try to explain how the solar system works. Just tell the child the sun is tired and is taking a sleep behind the barn. However, when the child is six or seven years old, don't try that anymore. Then, it's time to pull out books and explain the solar system. After that, when the child is in high school or college, it's time to pull out Steven Hawking, Brian Swimme, and astrophysicists, and talk about the origins and make-up of the universe. Finally, when the person is eighty years old, it's enough again to say, "*the sun is tired and is taking a sleep behind the barn.*"

We have grown too familiar with sunsets! Wonder can make the familiar unfamiliar again.

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