



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

14th Sunday in Ordinary Time

July 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

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

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

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, July 9	Zechariah 9:9-10	Matthew 11:25-30
Mon, July 10	2 Corinthians 4:6-11, 16, 17	Matthew 16:24-27
Tues, July 11	Genesis 32:23-33	Matthew 9:32-38
Wed, July 12	Genesis 41:55-57; 42:5-7, 17-24	Matthew 10:1-7
Thurs, July 13	Genesis 44:18-21, 23-29; 45:1-5	Matthew 10:7-15
Fri, July 14	Genesis 46:1-7, 28-30	Matthew 10:16-23
Sat, July 15	Wisdom 8:2-7, 16-18	Matthew 5:13-19

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?*

Tuesdays of each week: Scripture Reflection and Exposition of the Blessed Sacrament
in Berwick & Middleton – returning in the Fall!

Individual Confession Times

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



Mass Times & Intentions

SATURDAY, JULY 8

Bridgetown	4:00 PM	Donald Bellefontain by Patsy Sabeau & Family
Kentville	4:00 PM	Fe Gregorio Pbayon by P. Villaflor
Digby	6:00 PM	Shirley Grace by Anna & Danny Corbett

SUNDAY, JULY 9

Windsor	8:30 AM	John, Byron and Edward Whelton by Mary-Alma Smith
Annapolis Royal	9:00 AM	Jeanne Sproul by Pat & Al Dill
Berwick	9:00 AM	Deceased Souls of Ross & McDonald Family by Bill & Darlene McDonald
Kentville	10:30 AM	Shirley Burke by Barb & Dennis Nash
Middleton	11:00 AM	Leo Lirette by Sharon & Bernie Halbot
Weymouth	11:30 AM	Louise & Daniel Comeau by Joanne & Jerry Belliveau
Wolfville	12:15 PM	<i>Liturgy of the Word with Communion</i>

TUESDAY, JULY 11

Kentville/Online	8:30 AM	Maurice Harquail by Jennie Harquail
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WEDNESDAY, JULY 12

Kentville/Online	8:30 AM	Souls in Purgatory by Wayne Barry
Middleton	9:00 AM	Intentions of Ela Dramowicz by St Monica's CWL

THURSDAY, JULY 13

Kentville/Online	8:30 AM	For a Special Intention by a Parishioner
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FRIDAY, JULY 14

Berwick	9:00 AM	Julian Gwyn by Adora Parsons
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SATURDAY, JULY 15

Bridgetown	4:00 PM	Kevin Kelly by Patsy Sabeau & Family
Kentville	4:00 PM	Virgina Walzak by Taya & Bob Shields
Digby	6:00 PM	Frank Comeau by Pamela

SUNDAY, JULY 16

Windsor	8:30 AM	<i>Liturgy of the Word with Communion</i>
Annapolis Royal	9:00 AM	Jeanne Sproul by Marilyn Harry & Carolyn Gilbert
Berwick	9:00 AM	Reginald McQuaid by Ann Young
Kentville	10:30 AM	Eva Landry by Mari McCabe
Middleton	11:00 AM	Paul Dill by Sharon & Bernie Halbot
Weymouth	11:30 AM	Tommy MacDonald by Ron Muise
Wolfville	12:15 PM	Souls in Purgatory by Rosaire Blais

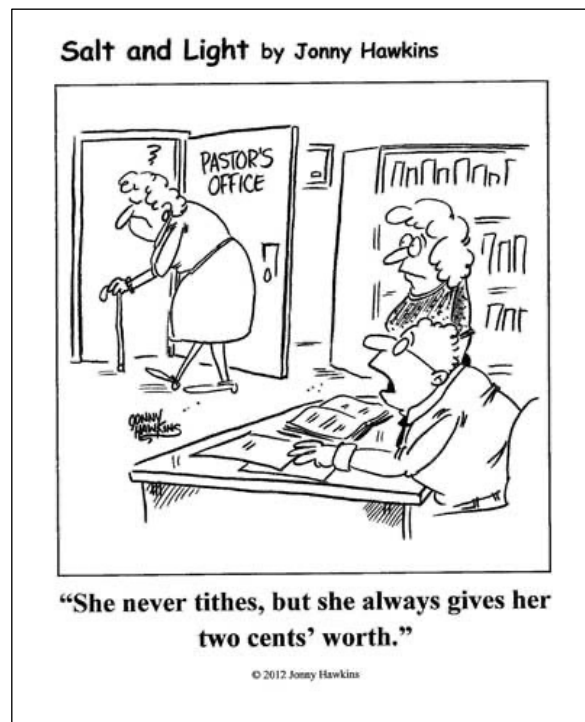
Weekday Masses in Kentville will be Livestreamed on our YouTube channel.

Special Envelope Collection - This Sunday, July 9, there is a special collection envelope for **Cemeteries**. These donations are used for the upkeep of our cemeteries. You can designate your donation to a specific cemetery or to the general Corpus Christi Parish Cemetery account.

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 **August 13 – 18 ... ages 10 to 14 ...** cost is \$225. 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!!!*

Paint Class: KofC- Bishop Gallagher Council 6297 is holding a paint class at Queen of Heaven Annex in Greenwood; on Saturday - July 15th from 2:30 - 4 PM (MAXIMUM 20 participants per class) **Visiting artist is Kathy Williams.** Children are welcome! Classes are \$20 each. Proceeds are designated for **Special Olympics**. All supplies are provided. *Just need to bring a smile and good cheer!*



Corpus Christi Catholic Books & Gifts (Middleton): Metal Auto Visor Clip in the shape of a cross with inscription: *I am Catholic - In Case of Emergency, Please Call a Priest* (\$13.00) or Wood Auto Visor Clip in shape of Angel of the Highway (\$10.00). Also, Auto Rosaries (\$9.00) and Laminated Prayer Cards of St. Christopher with *Motorist Prayer* or *Prayer Before a Journey* (\$1.75). Prices include tax. Come and browse at St. Monica's church hall after Sunday Mass, or call Mary Crooks 902-825-6495.

Did You Know?

Canonization

Through a juridical process called canonization, **the Church declares a person to be a saint** in heaven and to be venerated throughout the Church. The word itself simply means “*to be officially put on the list.*” During the early centuries the spontaneous acclamation of local devotees was sufficient for future veneration. During the 6th and 7th centuries, the number of saints receiving veneration after their deaths and having feasts in their honour increased rapidly. The spontaneous process, however, was open to abuses, since it did not take into account unbiased knowledge of the life of the “saint”. A need was felt for some kind of regulating process which included an investigation of the life of reputed saints.

At first, only the local Church authority, usually the bishop, conducted this investigation. It gathered evidence of a reputation of holiness, a sustained practice of visiting the saint’s tomb and seeking the saint’s intercession, and evidence of miraculous favours.

As the authority of the Church became more centralized in Rome, it was natural that this process eventually be done by papal offices. Another motive was the matter of prestige. The first papal canonization was that of Bishop Ulrich of Augsburg (d. 973). At first, papal involvement was confined to giving consent for the transfer of relics and public veneration. In 1234, Pope Gregory IX initiated norms for the only legitimate process of investigation. This responsibility was assigned to the Sacred Congregation of Rites in the Roman Curia in 1588 and, with modifications, the process remains in effect today through the Congregation of the Causes of the Saints.

The process of canonization, which usually takes generations to be finalized, is familiar with anyone acquainted with court procedure. It begins in the local diocese where the “saint” lived or worked. If there is a reputation of holiness, a “postulator” (similar to a defense attorney) presents the evidence to a panel of judges appointed by the local bishop. A “promoter of the faith” (similar to a prosecuting attorney), once popularly called “the devil’s advocate,” challenges the evidence with objections. The case is then written up and given to officials in Rome. The Pope decides if the cause is to be introduced. In 1969, Pope Paul VI decreed that local bishops must consult the Holy See before initiating this process.

This investigation process covers the person’s orthodoxy (in writings), heroic exercise of virtue, and evidence of miracles (unless a martyr).

The same process which took place in the local diocese is eventually repeated more in depth in Rome. Evidence is presented of heroic practice of virtue or martyrdom and, in a separate investigation, miracles worked through the “saint’s” intercession are confirmed. Again, this evidence is challenged by the promoter. If the cause or case holds up, the person is solemnly and publicly **beatified** by the Pope, with veneration restricted to the city, diocese, region, or religious community from which the saint came.

After evidence of more miracles, the whole process is repeated, often generations later. Finally, there is a solemn liturgy during which the saint is **canonized** and recommended for universal veneration.

Middleton: For July, the **12 Baskets Food Bank** is in need of: canned pasta, peanut butter, jam, ketchup, shampoo, bars of soap, and vegetable & chicken soups. *Thank you for your support!*

Children’s Catechetics – Parish:

Books and DVDs are arriving for our new catechetics program which is starting in September. We still need catechists and helpers for different age groups in our parish. If you can help as either, even as a spare, would you please contact Caroline Brown at Kentville@corpuschristins.ca. Each level has a good catechist guide which will guide you through the course.

Sunday, July 23rd, 2pm - Mass with Archbishop Brian Dunn

United Church Camp in Berwick

Location: At the corner of Commercial Street and Hwy 1 in South Berwick
Parking is accessible using Entrance 4 (Commercial St.)

Greeters will be on-site to provide directions
and 2 golf carts are available for our less mobile parishioners.

A BBQ & ice cream will follow
along with special music.

Other Masses that weekend (options):

Saturday 4pm Kentville & 6pm Digby
Sunday 8:30am Windsor & 10am Weymouth

*A number of our churches are looking at transportation options.
More information to come!*

Corpus Christi Parishioners:

A big “Thank You” from the Tri-County Pregnancy Care Centre and the Valley Care Pregnancy Centre.
By participating in their recent **Baby Bottle Campaign** you contributed \$7,832.61.

Nora Comeau (Tri-County Pregnancy Care Centre -Yarmouth)

Bill Davenport (Valley Care Pregnancy Centre - Kentville)



How Serious is Laughter?

by Fr. Ron Rolheiser o.m.i.

In a homily, Karl Rahner once commented that in the Beatitudes in Luke's Gospel, Jesus makes a rather stunning statement. He says, *'blessed are you who are now weeping, for you shall laugh'*. Rahner suggests that Jesus is teaching that our final state of happiness in heaven will not just lift us out of our sadness and dry away our tears, it will bring us to laughter, to "an intoxication of joy." Laughter is integral to the final ecstasy.

Further still, if laughter constitutes the final happiness in heaven, then it should follow that *whenever we are laughing, we are on good terms with reality*. Laughter, Rahner submits, is part of the eternal praise of God at the end of time.

However, this can be glib and misleading. Not all laughter gives God praise and not all laughter suggests that we are on good terms with reality. Laughter can also be cheap, glib, and wrong. The final joy of heaven is not always found at that place in a room where folks are cracking up with laughter.

There are many kinds of laughter and not all of them are healthy or godly. There is the laughter of drunkenness, of deadening your senses and jettisoning your moral compass and normal sensitivity. That kind of laughter will not be heard in some noisy little corner of heaven. Then there is the laughter of sarcasm, laughter that belittles others, that delights in others' problems, and sees itself as superior. That too won't be heard in heaven. Then there is the laughter that's predicated on being insensitive and blind to the pain of others, that can enjoy itself even while Lazarus is starving just outside the door. The gospels are clear as to where that kind laughter lands us. As well, there is the laughter of pure superficiality, laughter that comes easy because it really doesn't care about anything. Such laughter, though harmless, speaks of nothing.

However, there are other kinds of laughter that speak of health and of God. There is the laughter of pure spontaneous energy, seen most clearly in the natural joyous bubbling over of the life-principle inside of a young person, *like the delight you see in a toddler delighting in her first steps*. This is the laughter of sheer delight, one that says, *It's great to be alive!* When we laugh in this way, we are honoring God and thanking God for the gift of life and energy – since the best way to thank a gift-giver is to enjoy thoroughly the gift and delight in it.

This kind of laughter is most spontaneous in us when we are young and, sadly, generally becomes more difficult for us as the wounds, failures, pressures, and anxieties of adulthood begin to depress our spontaneous energies. We still laugh, but when we stop feeling spontaneous delight in our lives, when healthy laughter dries up, we tend to turn to unhealthy kinds of laughter to try to lift ourselves out of our depression. Hence, the loud, boisterous, cranked-up laughter we hear at our parties is often really only our attempt to keep depression at bay. See how happy I am!

Peter Berger once wrote that laughter is one of the proofs for the existence of God in that our capacity to laugh in any situation shows that, deep down, we are aware that no situation ultimately binds us. Our capacity to laugh in any situation, no matter how grave or threatening, shows that on some level we are aware that we transcend that situation. That's why a prisoner being led to his execution might still joke with his executioner and why a dying person can still enjoy a bit of irony. Healthy laughter isn't just godly. It manifests transcendence inside us.

But, not all laughter is born equal. There is a laughter that simply bespeaks superficiality, forced lightness, insensitivity, drunkenness, or a thinly disguised attempt to keep depression at bay. That is not the laughter of heaven. However, there is another kind of laughter, spoken of by Jesus in the Beatitudes, which is a laughter that simply delights in the joy of being alive and (in that delight) intuitively its own transcendence. That kind of laughter is a key component in love and sanctity. It will be one of the "intoxications of joy" that we will feel in heaven.

If this is true, then the holiest person you know is not the humorless, dour, easily offended, over-pious person you deem as serious, deep, and spiritual whom you do not necessarily want as your table companion. The holiest person you know is probably the person you want beside you at table.

When I was a novice in religious life, our Assistant Novice Director, an over-serious, fearful man, frequently cautioned us against levity and humor, telling us, that there isn't a single recorded incident in the gospels of Jesus laughing. Now deceased, I suspect the man is in heaven. I also suspect that from that vantage point, he would drop that caution.

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