



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

19th Sunday in Ordinary Time

August 13, 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
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YouTube: www.youtube.com/corpuschristins
 Instagram: [corpuschristins](https://www.instagram.com/corpuschristins)

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

This Week's Readings

	1st Reading	Gospel
Sun, Aug 13	1 Kings 19:9, 11-13	Matthew 14:22-33
Mon, Aug 14	1 John 3:13-18	John 15:12-17
Tues, Aug 15	Revelation 11:19; 12:1-6,10	Luke 1:39-56
Wed, Aug 16	Deuteronomy 34:1-12	Matthew 18:15-20
Thurs, Aug 17	Joshua 3:7-11. 13-17	Matthew 18:21 – 19:1
Fri, Aug 18	Joshua 24:1-13	Matthew 19:3-12
Sat, Aug 19	Joshua 24:14-29	Matthew 19:13-15

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?*

Individual Confession Times

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



Mass Times & Intentions

SATURDAY, AUGUST 12

Bridgetown	4:00 PM	Donald Sabean by Patsy Sabean & Family
Kentville	4:00 PM	Maurice Harquail by Jennie Harquail
Digby	6:00 PM	Catherine Robicheau by Louise McCauley

SUNDAY, AUGUST 13

Windsor	8:30 AM	Deanne Blizzard by Terry & Eleanor McKiel
Annapolis Royal	9:00 AM	Jeanne Sproul by St. Louis CWL
Berwick	9:00 AM	Hector Muise by Marilyn & Ernie Hatfield
Kentville	10:30 AM	Eleanor Nesbitt by Dennis & Barb Nash
Middleton	11:00 AM	Wayne Comeau by Sharon & Bernie Halbot
Weymouth	11:30 AM	Tommy MacDonald by Ron Muise
Wolfville	12:15 PM	Souls in Purgatory by Wayne Barry

TUESDAY, AUGUST 15

Kentville/Online	8:30 AM	Hilda Dunn by St Joseph's CWL
Digby	6:30 PM	Intentions of Monique Parker by Carol & Pam

WEDNESDAY, AUGUST 16

Kentville/Online	8:30 AM	Wally Avery by Dennis & Barb Nash
Middleton	9:00 AM	Intentions of Florence Otto by Tom & Peggy Foley
Tideview Terrace	10:30 AM	John & Doreen Pate by Dot Currie
Weymouth	6:30 PM	Catherine Robicheau by Valery Cromwell

THURSDAY, AUGUST 17

Kentville/Online	8:30 AM	Maynard Barry by Wayne Barry
Annapolis Royal Nursing Home	10:00 AM	Jeanne Sproul by Eloise Mailman
Weymouth	6:30 PM	Wayne Hone by a family member

FRIDAY, AUGUST 18

Berwick	9:00 AM	Joan Wibberley by Carolyn Gilbert
Digby	9:00 AM	Ezinne Martha Odumuko by Living Stones Prayer Group

SATURDAY, AUGUST 19

Bridgetown	4:00 PM	Daniel Bernard by Lynn Main
Kentville	4:00 PM	Bill Harvie by Ann & Gerard Burke
Digby	6:00 PM	Catherine Robicheau by Lorraine Bell

SUNDAY, AUGUST 20

Windsor	8:30 AM	Rhyannon Mizuik by Paul DuMesnil
Annapolis Royal	9:00 AM	Cathy Emin by Betty & Lawrence Ritcey
Berwick	9:00 AM	Brian & Cecil Oliver by Helen Oliver & Family
Kentville	10:30 AM	Pauline Williams by Doris & Family
Middleton	11:00 AM	Linda Lunt by Sharon & Bernie Halbot
Weymouth	11:30 AM	Robinson Family from Hassett by Verna, Bertha, Evonne, Gloria & Florence
Wolfville	12:15 PM	Joshua Ueffing by Truus Ueffing

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

Children's Catechetics (Kentville)

Over the past couple of weeks, the painting of the classrooms for our new catechetical program has taken place. We want to make the children feel welcome and to show them our faith by decorating the rooms with crucifixes, pictures of Jesus and the saints, and other Christian symbols. If anyone has any of these items that they would like to donate, we would really appreciate having them. They can be dropped off at the parish office in Kentville.

We are still in need of a few **catechists** and **helpers**. It is a wonderful opportunity to share your faith with the younger generation. Please contact Caroline Brown at kentville@corpuschristins.ca.

Sunday, Sept. 10, will be **Catechetics Sunday** and the catechists and helpers will be in their rooms from 9:15 to 10:15 to meet the children and their parents. Classes will start on Sunday, Sept. 17.

Please register your children and youth so they will be ready for Catechetics Sunday! You can email kentville@corpuschristins.ca or contact the office.

St Joseph's (Kentville) As noted above, there are presently several volunteers painting a number of rooms at St. Joseph's. Along with new paint, we would like to replace the old carpeting with **laminated flooring**. If you would like to contribute financially to this project, it would certainly be appreciated!

To Corpus Christi Parishioners: We appreciate your continuing support for the SafeHouse for abandoned children in Varanasi (India)! One of the family-less girls who was rescued as a child and has been living at the House for more than a decade is now studying to be a nurse ... and your recent donations totaling over \$2,200 can pay for her tuition, uniforms, books, room & board and all expenses for 2/3 of a year! This will give her a new lease on life. *Thank you!*

Flood Relief:

If you would like to help financially with "flood relief" in the Windsor area, please submit your contribution (ie. cash) in an envelope marked "flood relief", or on a cheque marked likewise. (Please make out the cheque to Corpus Christi Parish but earmark it "flood relief"). Or you could submit something via e-transfer. All monies that we, as a parish, collect will be forwarded to the **Benevolent Fund** at St. John the Evangelist Church in Windsor. Eleanor McKiel, who coordinates the fund, has already identified certain families/individuals in need.

Thank you.

Corpus Christi Catholic Books & Gifts: This month we celebrate the Assumption and Queenship of Our Blessed Mother Mary, as well as the feasts of saints, such as St. Dominic, St. Jean Vianney, St. Maximilian Kolbe, and St. Pius X, who encourage us to come to Jesus through Mary's guidance and to pray the Rosary for peace in our hearts, our families, our Church, and our world. We have many rosaries for men, women and children, as well as rosary booklets, cases, auto rosaries, and Marian prayer cards and pictures. Available at St. Monica's church hall after Sunday Mass, or call Mary Crooks 902-825-6495.

Collection Counter (Weymouth) – St Joseph's, Weymouth is looking for a volunteer to help with counting the collections. They have 5 teams so your turn would be once every five weeks. Anyone interested can get in touch with Greg MacDonald at 902-841-1950 or talk to him in church.

Did You Know?

Christian Symbols

IHS – This is the name “Jesus” abbreviated into 3 Greek letters. Since the Middle Ages, this has been written as IHS and in this form it is found in church decorations. In English this monogram has, sometimes, been popularly but erroneously rendered as “*I Have Suffered.*”

INRI – These letters are usually found above the image of the crucified Jesus on a crucifix. They are the first letters of the Latin title written by Pilate: Jesus Nazarenus Rex Iudaeorum or “*Jesus of Nazareth, King of the Jews.*”

ΑΩ - These are the first and last letters of the Greek alphabet: Alpha and Omega. Used in a Christian context, the symbol refers to the divinity of Christ who is the beginning and end of everything that is.

Incense

Burning incense as a perfume was an ancient practice in the Near East where Christianity originated. From its secular use it crossed over into pagan and Jewish worship. Among the Jews, it was often combined with burning sacrifices. It was burned on an altar of incense or in a censer when used alone. Among pagans, incense was offered to idols as an important part of worship. It was also used to keep demons away. The emperor was honoured with incense as a sign of divinity. Christians were often forced to offer incense to an image of the emperor as a pledge of loyalty; there were dire consequences if one refused.

The use of incense has been part of the Church’s rituals since the beginning of Christianity, but it has seldom been used privately as a sacramental. Among Christians, it has been used to purify, to bless, and to symbolize the motion of prayer upwards to God. In the description of heaven in Revelation (5:8; 8:3-4), gold vessels of incense symbolize the prayers of God’s people.

Early Christians used incense at funerals. At first they rejected its use in worship because of pagan overtones. When paganism was no longer a threat, the use of incense became popular to honour the altar, sanctuary, high Church officials, and eventually the congregation. In the 8th century, it was introduced into the Hours of Lauds and Vespers.

In general, among Indigenous peoples the smoke of burning sweetgrass is believed to have a healing effect – purifying thoughts and the environment.



After years of unsuccessfully trying to catch my tail, I decided to just follow it on Twitter.

Some Thoughts on the Origin of the Scriptures

from **Why Do Catholics?**

by Sr. Charlene Altemose MSC

The Bible did not begin as a full-blown book, but as an experience of the God lived by the Israelites and the early Christians. These people came to understand God's presence in their midst in the events, persons, daily happenings, and miracles. They interpreted these saving acts of God and passed on their faith by word of mouth. These ancient peoples were not the paper-and-pen (or smart phone) generation as we are; they relied on their sharp memories.

Gradually, at significant times, the Israelites committed to writing certain parts of their heritage; for example, the Ten Commandments and parts of the Torah were written first. When the nation formed and kings ruled, court histories and chronicles were kept. During the Exile, their heritage was preserved by completing the history and writing down the words of the prophets. The writing was done in Hebrew on scrolls and taken back to Palestine after the Exile (537 BC).

Other Jews who had fled to Egypt translated the Hebrew Scriptures into Greek in a version called the Septuagint or the Alexandrian Canon. This copy included the seven books which were not in the Hebrew or Palestinian Canon (accepted by Protestant Churches).

The New Testament, too, developed gradually. The early Christian communities, when they gathered for the Lord's Supper, circulated the letters Paul sent to various communities of faith. The groups found Paul's letters, written between 52-64 AD to be valuable and practical for their living out of Christ's teachings. These epistles are the earliest works of the New Testament.

As the Christian communities spread to other parts of the Empire, the apostles and disciples took with them their memories and the collections of sayings, episodes, miracles and faith experiences of Jesus. These were proclaimed to the faithful. But time wore on and the first witnesses were dying. Collections of the Good News, "Gospels", were written and circulated among the Christian communities. Finally, four Gospels were accepted by the community as the most authentic because they were intimately connected with the apostles, and developed in four major areas: **Matthew** (Jerusalem), **Mark** (Rome), **Luke** (Antioch) and **John** (Ephesus). Later, about 100 AD, the Book of Revelation or Apocalypse was added because people believed that the 2nd Coming of Christ was imminent. The Book of Revelation, always open to many interpretations, ultimately portrays the constant struggle between good and evil.



Love Beyond Naivete and Romance

by Fr. Ron Rolheiser o.m.i.

Several years ago, a Presbyterian minister I know challenged his congregation to open its doors and its heart more fully to the poor. The congregation initially responded with enthusiasm and a number of programs were introduced that actively invited people from the less-privileged economic areas of the city, including a number of street-people, to come their church.

But the romance soon died as coffee cups and other loose items began to disappear, some handbags were stolen, and the church and meeting space were often left messy and soiled. A number of the congregation began to complain and demand an end to the experiment: *"This isn't what we expected! Our church isn't clean and safe anymore! We wanted to reach out to these people and this is what we get! This is too messy to continue!"*

But the minister held his ground, pointing out that their expectations were naïve, that what they were experiencing was precisely part of the cost of reaching out to the poor, and that Jesus assures us that loving is unsafe and messy, not just in reaching out to the poor but in reaching out to anyone.

We like to think of ourselves as gracious and loving, but, the truth be told, that is predicated on an overly-naïve and overly-romanticized notion of love. We don't really love as Jesus invites us to when he says: Love each other as I have loved you! The tail-end of that sentence contains the challenge: Jesus doesn't say, love each other according to the spontaneous movements of your heart; nor, love each other as society defines love, but rather: Love each other as I have loved you!

And, for the most part, we haven't done that.

- We haven't loved our enemies, nor turned the other cheek and reached out to embrace those who hate us. We haven't prayed for those who oppose us.
- We haven't forgiven those who hurt us, nor forgiven those who have murdered our loved ones. We haven't, in the midst of being hurt, asked God to forgive the very people who are hurting us because they are not really cognizant of what they are doing.
- We haven't been big-hearted and taken the high-road when we've been slighted or ignored, nor at those times have we let understanding and empathy replace bitterness and our desire to withdraw. We haven't let go of our grudges.
- We haven't let ourselves be vulnerable to the point of risking humiliation and rejection in our offers of love. We haven't given up our fear being misunderstood, of not looking good, of not appearing strong and in control. We haven't set out barefooted, to love without security in our pockets.
- We haven't opened our hearts enough to imitate Jesus' universal, non-discriminating embrace, nor have we been able to stretch our hearts to see everyone as brother or sister, regardless of race, color, or religion. We haven't stopped nursing the silent secret that our own lives and the lives of our loved ones are more precious than those of the rest of the world.
- We haven't made a preferential option for the poor, haven't brought the poor to our tables, and haven't yet abandoned our propensity to be with the attractive and the influential.
- We haven't sacrificed ourselves fully to the point of losing everything for the sake of others. We haven't ever really laid down our lives for our friends – nor, especially, for our enemies. We haven't been willing to die for the very people who oppose us and are trying to crucify us.
- We haven't loved with pure intention in our hearts, without somehow seeking ourselves within our relationships. We haven't let our hearts be broken rather than, however subtly, violate someone else.
- We haven't walked in patience, giving others the full space they need to relate to us according to their own inner dictates. We haven't been willing to patiently sweat blood in order to be faithful. We haven't waited in patience, in God's good-time, for God's judgment on right and wrong.
- We haven't resisted our natural urge to judge others, to not impute motives. We haven't left judgment to God.
- Finally, not least, we haven't loved and forgiven our own selves, knowing that no mistake we make stands between us and God. We haven't trusted God's love enough to always begin anew inside of God's infinite mercy.
- We haven't loved as Jesus loved.

After his wife, Raissa, died, Jacques Maritain edited a book of her journals. In the Preface of that book he describes her struggle with the illness that eventually killed her. Severely debilitated and unable to speak, she struggled mightily in her last days. Her suffering both tested and matured Maritain's own faith. Mightily sobered by seeing his wife's sufferings, he wrote: Only two kinds of people think that love is easy: saints, who through long years of self-sacrifice have made a habit of virtue, and naïve persons who don't know what they're talking about.

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