



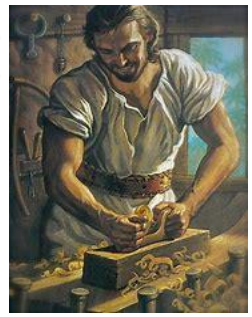
PARISH COMMUNITY OF ST. JOSEPH

P.O. Box 338 34 ARCHIBALD AVE. NORTH SYDNEY, N.S. B2A 3M4

E-MAIL: stjoseph2006@ns.aliantzinc.ca

Northsydneyparish.com holycrosscemeteryns.com

Facebook at St. Joseph's Parish North Sydney



11th Sunday in Ordinary Time

† JUNE 13TH, 2021 †

REV. DOUGLAS MACDONALD – PASTOR
Fatherdouglas@gmail.com

GLEBE HOUSE: 902-794-4599

Rev. Mr. Roy Smith, Deacon

Leadership Ministry Team

Pam Hall- Secretary /Faith Formation, Cavell Young –
Bookkeeping, Sally Ryan- Liturgy, Monica Shebib-Baptism, /
Bereavement/Funeral Team, Richard Rose-Finance

OFFICE HOURS:

TUES., WED., THURS, FRI – 9AM – 1 PM

CLOSED MONDAY

TEL: 902 -794-3951

ST. JOSEPH PARISH NEXT WEEK

Mass Intentions FOR THE WEEK

Date	Location	Time	Details
Mon. June 14th	Private Mass		For Rose Lamey
Tues. June 15th	Private Mass		For Mary Lou Ryan Dumas
Wed. June 16th	Private Mass		For A Special Intention
Thurs. June 17th	Private Mass		For All Seniors
Fri. June 18th	Private Mass		For All Police Officers
Sat. June 19th	Private Mass		For All Hospital Workers
Sun. June 20th	Private Mass		For All Parishioners

Ministries	4 pm Mass Saturday	10 am Mass Sunday
SACRISTAIN & LINENS	Deacon Roy Smith, Team	Deacon Roy Smith, Team
CHOIR		
GREETERS		
USHERS		
READERS		
PRESENTATION OF GIFTS		
EXTRAORDINARY MIN. OF HOLY COMMUNION	Deacon Roy	Deacon Roy
Cleaning of Church	Team	Team
PORTER - OPENS CHURCH	George Quirk	Calvin Gracie

PARISH NEWS.

St. Joseph Parish, North Sydney

Holy Cross Cemetery Care Committee

At this time, the Holy Cross Cemetery Care Committee members extend our condolences to you and your family on the loss of your loved one. This can be a difficult time for families, with many details to attend to. We hope that in sharing this document with you, it can serve as a reference of what to expect in relation to the burial of your loved one and what the associated costs are.

Our Committee is responsible for managing the ongoing care and maintenance of both the Holy Cross Cemetery and the older St. Joseph Cemetery. To ensure the cemetery grounds are cared for and maintained in excellent condition, we employ two Caretakers from May 1st to October 1st. We also maintain an electronic database of the cemetery plot plan. Funds to operate the cemeteries are generated from payments received for plot purchases and burials, as well as bequests.

Once we receive notification of death from the funeral home, a bill will be issued to you, which will include the amount owing for the requested plot(s), plus charges for the burial itself. Please note, this bill is separate and apart from any funeral home expense. Prices for single and multiple plots, as well as burial costs are listed below.

New Lots	Price
1- Grave Lot	\$625.00
2-Grave Lot	\$1000.00
3-Grave Lot	\$1375.00
4-Grave Lot	\$1650.00
5-Grave Lot	\$1950.00
Full Burial	\$800.00
Cremation Burial	\$500.00

Perpetual Care is included for the purchase of any plot(s). This includes seeding the plot(s) mowing and maintaining the area.

Using the price list above, the total cost for a single plot with cremation burial would be \$1125, while the cost for a single plot with full burial would be \$1425. For the purchase of multiple plots, the cost per plot is reduced. For instance, the purchase of two plots would be 1000. and if a cremation burial is requested that would be \$500. Bringing the total cost to \$1500.

Sincerely and in prayer.

Daniel McKeough, Committee Chair

Michael Tobin, Committee Vice Chair

Heather Duff, Committee Secretary

Maureen Guy, Committee Accounts

Sally Ryan, Committee Member

Father Doug MacDonald

RELIGIOUS EDUCATION

What are the human virtues?

The human virtues are habitual and stable perfections of the intellect and will that govern our actions, order our passions and guide our conduct according to reason and faith. They are acquired and strengthened by the repetition of morally good acts and they are purified and elevated by divine grace.

A photograph of five graduates in blue gowns and white stoles, standing in front of a red wooden building. They are all raising their right hands in a gesture of celebration or prayer. The text is overlaid on the top half of the image.

MUNRO ACADEMY
Applications are now
open for September
2021! Apply today for
grades PP-12 @
info@munroacademy.org

Office of the Bishop



Office of the Bishop

Diocese of Antigonish

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bishopkirkpatrick@dioceseofantigonish.ca

(Pastoral Letter 10/2021)

June 4, 2021

Dear Clergy, Religious and Faithful,

I want to offer some reflections in the wake of last week's discovery of the remains of 215 children at Kamloops Indian Residential School.

As a Church, we are deeply sorry the pain and hurt that we have caused to our Mi'kmaq people and to all Indigenous peoples and for the wounds that are torn open by the latest revelations.

We wonder, what happened and how could this happen? We make assumptions but we may never have answers to those questions. Nevertheless, the answers to such questions are only a small part of a much bigger question. Why is it still happening in our world today? It seems that with this sad news, we are just awakening to a much bigger issue of justice that we struggle to address.

If we are sisters and brothers uniquely created in God's image, then how is it that anyone can ever disrespect another human being? How is it that we have less esteem for those of a different race, of a different gender, of a different nation, of a different language, or even of a different religion?

Our feast of Corpus Christi reminds us just how connected we are to Christ and to one another. Indeed we are 'One Body in this One Lord' as the hymn reminds us.

Quoting from the Vatican II Document, *Gaudium et spes* 1, the Church in the Modern World, Pope Francis reminds us "the joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts". In the attempt to search for a ray of light in the midst of what we are experiencing, Pope Francis proposes in Chapter Two of his Encyclical Letter, *Fratelli Tutti, On Fraternity and Social Friendship* issued on the Vigil of St. Francis, October 3, 2020 that we reflect on the parable of the Good Samaritan.

https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

A lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' ... But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' In response to that question, Jesus told the parable story of the Good Samaritan. Jesus concluded the parable by saying, 'Go and do likewise.'" (Lk 10:25-37).

Pope Francis indicates, by his actions, the Good Samaritan showed that "the existence of each and every individual is deeply tied to that of others: life is not simply time that passes; life is a time for interactions" # 66.

The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan # 67.

The reality is that we are all to blame when we pass by on the other side of the road and continue on our way without regard for one another. We cannot go back and change this dark history of our past, we can only move forward with greater determination not to walk on by, in our present day.

Pope Benedict XVI met with a delegation of Indigenous leaders on April 29, 2009 "and expressed sorrow and regret for the abuses suffered" in the Canadian residential schools. This apology was accepted by some and rejected by others. I could not find the link to the statement but only a quote issued by the Vatican at that time and the [link to the news report](#).

<https://www.ctvnews.ca/pope-apologizes-for-abuse-at-native-schools-1.393911>

"Given the sufferings that some indigenous children experienced in the Canadian residential school system, the Holy Father expressed his sorrow at the anguish caused by the deplorable conduct of some members of the church and he offered his

sympathy and prayerful solidarity.”...“His Holiness emphasized that acts of abuse cannot be tolerated in society,” adding that the Pope was praying that the victims would heal and move forward “with renewed hope.”

In the wake of the scandals that came to light in the United States and Ireland, Pope Francis issued an apology to the world on August 20, 2018 in a powerful letter entitled [*Letter of His Holiness Pope Francis to the People of God*](#)

https://www.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco_20180820_lettera-popolo-didio.html

We are all hoping to hear an apology from Pope Francis and perhaps we will hear from him. Pope Francis is not indifferent to such pain and suffering. I was moved by his words in 2018, and I am moved by these same words now and for this reason I want to share them with you.

“If one member suffers, all suffer together with it” (*1 Cor 12:26*). “Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain.

“With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. ... It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.”

Pope Francis concluded *Fratelli Tutti*, with the following prayer to the Creator.

Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us a dream of renewed encounter,
dialogue, justice and peace.
Move us to create healthier societies
and a more dignified world,
a world without hunger, poverty, violence and war.
May our hearts be open
to all the peoples and nations of the earth.
May we recognize the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity, common projects,
and shared dreams. Amen.

Fraternally,

+ *Wayne Kirkpatrick*

(Most Rev.) Wayne Kirkpatrick
Bishop of Antigonish

Who I Am

I am a person,
I feel, and see,
I feel the pain,
You placed inside of me,
I am not a color,
I am not a breed,
I am not the person ,
You want to see,
I am a person,
With heart, and mind,
I seek justice,
And peace of mind,
I live the life ,
Of my people before me,
Attempting to fix the broken ones,
Those who suffered the evil past,
And face the demons, and evils which strive to last,
We are a people,
Of strength, and pride,
We will rise above the flames, and fierce tide,
We are the moon, the stars, and sun
We are First Nations,
We stand as One !!

Angela Iannetti

Prayer for Healing

(adapted from USCCB.org)

God of endless love,
ever caring, ever strong,
always present, always just:
You gave your only Son
to save us by the blood of his cross.
Gentle Jesus, shepherd of peace,
join to your own suffering
the pain of all who have been hurt
in body, mind, and spirit
by those who betrayed the trust placed in them.
Hear the cries of our brothers and sisters
who have been gravely harmed,
and the cries of those who love them.
Soothe their restless hearts with hope,
steady their shaken spirits with faith.
Grant them justice for their cause,
enlightened by your truth.
Holy Spirit, comforter of hearts,
heal your people’s wounds
and transform brokenness into wholeness.
Grant us the courage and wisdom,
humility and grace, to act with justice.
Breathe wisdom into our prayers and labors.
Grant that all harmed by abuse may find peace in justice.
We ask this through Christ, our Lord. Amen.

LETTER OF HIS HOLINESS POPE FRANCIS TO THE PEOPLE OF GOD

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears

acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (*Gaudete et Exsultate*, 165). Saint Paul's exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother's keeper?” (*Gen 4:9*).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a *penitential exercise of prayer and fasting*, following the Lord's command.^[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.^[2] This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”.^[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world” (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin

helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be "a sign and instrument of communion with God and of the unity of the entire human race" (*Lumen Gentium*, 1).

"If one member suffers, all suffer together with it", said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, "to insist more upon prayer", seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

Vatican City, 20 August 2018

FRANCIS

QUOTE OF THE WEEK

"...by dreaming of systems so perfect that no one will need to be good. But the man that is will shadow the man that pretends to be." - T.S. Eliot

Community Compassionate Care

Kids Help Phone – 1-800-668-6868

Prevention Through Action – Reporting and healing incidents of abuse or misconduct in our diocese. Rev. Charles Cameron 1-902-863-4373 or email: charleshugh7@gmail.com.

Canada Suicide Prevention Service –

1-833-456-4566 or Text. 45645

Canadian Sport Abuse Help Line: - call/text: 1-888-837-7678

info@abuse-free-sport.ca

Compassionate Community Care – 1-855-675-8749

Euthanasia Prevention Advice, Support, Confidential and Free.

Expectant mother Fund-diapers,formula, and baby accessories for parents in need. Phone 902 794 03951

PEACE BE WITH YOU AND HAVE A GREAT WEEK!
