



[continued from page 1.] how to answer the weary a word that will waken them” (Is 50:4). As a reader, one would indeed wish to know how to speak to the weary in a way that rouses and encourages. Yet the servant in this instance does not really say anything. It is his action of accepting the beating done to him while, at the same time, convinced that God is his help. “I gave my back to those who beat me,” says the servant, “my cheeks to those who tore out my beard” (Is 50:6). In other words, the servant speaks to the weary by accepting his own weary struggle at the moment.



From a completely different context, today’s Gospel passage highlights the passion of Jesus through the lens of the evangelist Mark. As readers this Palm Sunday, we enter into a long drama of how God’s anointed one suffers a senseless passion much like the servant of the Lord in Isaiah’s oracles.

In the account as told by Mark, however, no one sees this passion coming except for an unnamed woman from Bethany near Jerusalem. Her action of anointing Jesus before his suffering and criminal death sentence speaks volumes without using words. She breaks open an alabaster jar with perfumed oil of immense value and pours it over Jesus (see Mk 14:3). Does she know something

about God’s plan that the rest of the disciples fail to see? This seems to be the case, as the passage reads concerning her actions, “There were some who were indignant” (Mk 14:4). Only Jesus defends her: “She had done what she could. She has anticipated anointing my body for burial” (Mk 14:8).

The actions of the servant in Isaiah and the woman in the Gospel both invite the reader to do what one is capable of doing in times of distress. Jesus says that the woman “had done what she could”; and she, like the servant in Isaiah, responds to an impending passion with graceful presence. For the servant this means a constant reminder that God is his help. For the woman this means to prepare Jesus with burial ointments fit for a king.

What will your actions reflect as the church walks into the memory of the Lord’s own passion this Palm Sunday and Holy Week?



Victor M. Cancino, S.J., lives on the Flathead Indian Reservation in western Montana and is the pastor of St. Ignatius Mission. He received his licentiate in sacred Scripture from the Pontifical Biblical Institute in Rome.



St. Mary’s Holy Family & St. James

Kensington & Summerfield, Prince Edward Island

“Jesus Christ is the Face of the Father’s Mercy.”

Palm/Passion Sunday ✠ March 24, 2024



HOLY WEEK ECUMENICAL PRAYER SERVICES

12 Noon, Monday to Thursday, March 25 to 28
At St. Mark’s Anglican Church,
Victoria Street, Kensington.
Featuring Reflections from four local
preachers. Organized by the Kensington &
Area Christian Council

HOLY WEEK SCHEDULE: MARCH 24 TO 31

Monday: 7 PM Chrism Mass St. Dunstan’s Basilica
Tuesday: 9 AM St. Mary’s Holy Family
Wednesday: no scheduled Mass
A Scheduled Mass is Cancelled for a Funeral

THE SACRED TRIDUUM

HOLY THURSDAY, THE LORD’S SUPPER:

7 PM St. Mary’s Holy Family

THE GOOD FRIDAY LITURGICAL ACTION:

12 Noon St. James

3 PM St. Mary’s Holy Family

HOLY SATURDAY, THE EASTER VIGIL:

8 PM St. Mary’s Holy Family

EASTER SUNDAY MASSES

9 AM ST. MARY’S HOLY FAMILY

10:30 AM ST. JAMES

A PALM SUNDAY REMINDER: IN TIMES OF DISTRESS, DO WHAT YOU CAN

Things do not always turn out the way we envision or desire. At the same time, actions serve as a witness to our deepest held convictions in a way that words sometimes fail to capture. The readings for Palm Sunday this year highlight both words and actions that seek to make sense of the senseless suffering of God’s anointed.

The first reading highlights the third of four “servant of the Lord” oracles in the Book of Isaiah. These passages remain hauntingly relevant today for all the faithful who read and pray with them. This anonymous servant undergoes physical suffering and mental anguish without leaning toward violent retaliation. The “servant” and the reader are trying to make sense of this senseless attack on the physical and mental state of a person.

The reading is somewhat strange because the servant in Isaiah’s passage speaks out and reminds his audience that his trained tongue can help the weary: “The Lord GOD has given me a well-trained tongue, that I might know

[continued page 4.]



The Lord never points His finger; He opens His arms, as Jesus shows on the cross. He never closes the door, but invites us to enter. He never keeps His distance, but welcomes us. Let us spread His message of love that frees our hearts and fills us with joy that never fades.
— Pope Francis

✠ **Fr. Frank Jay: 902-836-3609 if no answer phone: 902-303-0766** ✠



A RADICAL ALTERNATIVE

THEORY OF ATONEMENT: As we stand at the threshold of another Holy Week, many still struggle with the idea that Jesus had to die for our sins as a sacrifice to appease a

wrathful God. Franciscan theology, for many centuries, has offered an alternative, non-violent, atonement theory which has never been deemed heretical. This theory states that Jesus did not come to change the mind of God about humanity, he came to change the mind of humanity about God. "At-one-ment" rather than "Atonement".

Read a short reflection by Franciscan, Richard Rohr, and listen to a fascinating interview with Pat Coyle, Director of Irish Jesuit Communications, at:

www.newpilgrimagepath.ie.

WHY WE NEED A GUARANTEED LIVABLE

BASIC INCOME: come join the discussion with the Honourable Kim Pate, senator for Ontario. Westisle Composite High School, Elmsdale, Wednesday, April 3, 7 pm; MacDougall Hall Rm. 242, UPEI, Charlottetown, Thursday, April 4, 7 pm. All welcome. Free Admission. Sponsored by Saint Dunstan's University Board of Governors.



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ST. JAMES PROPERTY & FINANCE CHAIR:

Paul Brown 902-432-4704

TREASURER ST. JAMES: Lorraine Mulligan 902 439 3107

ST. MARY'S HOLY FAMILY PROPERTY & FINANCE CHAIR:

Kenny MacLellan 902- 836-4922

EASTER MEMORIAL



ST. MARY'S HOLY FAMILY
Please print the person's
name who you want to be
remembered on a
butterfly tag. They will be
prayed for at all Masses
from Easter Sunday to
Pentecost.



LIVE YOUR BEST LIFE IN LOVE WITH YOUR

SPOUSE! Uncover the secrets to a lasting, supportive, transformational marriage.

Even when a marriage is going smoothly, there are always opportunities to make it work better. The Marriage Encounter experience is a heart haven that helps you listen, share and connect more deeply. There's no group discussion. It's just about the two of you learning to be the best, most loving and thriving couple you can be. The next Marriage Encounter weekend will be held April 26-28, 2024 at Our Lady of Hope Retreat Centre, Stanley Bridge. For more information and to receive an application form, call 902-626-8875 or email noonans@eastlink.ca.

BULLETIN ANNOUNCEMENTS: Send to Father Jay via email: frfrankj@gmail.com or call 902-836-3609 and leave a message. **Deadline for the Weekly Bulletin is Thursday at Noon.**

BULLETIN BY E-MAIL: To receive the weekly parish Bulletin by e-mail (in PDF format and Full Colour with occasional extra content & photos) send an e-mail to Joanne at smhfsj17@gmail.com to be placed on the e-mail list.

THE DIOCESAN MISCONDUCT ADVISORY TEAM has been established for action related to complaints of misconduct or sexual abuse. The Misconduct Reporting Telephone number is 902-892-1252.



Free Family Skate
Sponsored by the
Knights of Columbus
This Saturday
March 301-2 PM
Kensington Rink

CRAFTING A LIFE YOU LOVE AT ANY AGE - In this fun and interactive presentation and discussion, we'll explore some tools for crafting a life you love at any age. You will learn a four step system for designing a life that you love, based on your values and strengths, your current reality, and what matters most to you in this phase of life. And we'll discuss some of the barriers that can keep us stuck and how we can work to overcome them. Facilitated by Jamie Feinberg, this session is on April 3, 2024, 1:30-3:30 at The Living Well, 96 Patterson Drive, Hillsborough Park. A break with a snack is provided. To register, email rmd17csm@gmail.com. We are SCENT FREE. There is no charge for this session however, you are welcome to bring a food item for our monthly in-house Food Bank.

THIS YEARS' MASS OF CHRISM will be celebrated at St. Dunstan's Basilica on Monday the 25th of March at 7 pm. Reception to follow in Glastonbury Hall (lower level of church) All are invited!

Fr. Flood by Webb



"Let Us Walk On The Journey with The Saviour!"

LAST WEEK'S COLLECTIONS & DONATIONS

St. Mary's — Sunday: \$920.00 + 20.00 direct = \$940.00

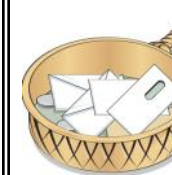
St. James — Sunday: \$550.00

Thank You for Your Donations to Our Parishes!



USE INTERAC E-TRANSFER TO SUPPORT

YOUR PARISH. Interac e-Transfer people can transfer money to smhfsj17@gmail.com. I can email people confirmation of receipt of their donation. Alternatively, people may put a cheque in the mail to Box 458, Kensington PE C0B 1M0. Call Joanne if you have questions. 902-836-5029.



BEGINNING THIS WEEK: USHERS will be taking up a collection at St. Mary's Holy Family Church during the Preparation of the Altar Rite. This is an alternative to placing your offerings in the collection

slot at the main entrance of the church as we have been doing for the last three years. Two Ushers will be needed for each Sunday Mass (and the Holy Week Liturgies) There is a sign up sheet at the main entrance of the church for those who would like to assist in this ministry. The regular collection slot in the table at the entrance of the church will still be used and as always we are grateful for your continued financial support.

APOSTOLIC LETTER *DESIDERIO DESIDERAVI* OF THE HOLY FATHER FRANCIS ON THE LITURGICAL FORMATION OF THE PEOPLE OF GOD

51. Speaking of this theme we are inclined to think of it only in regards to ordained ministers carrying out the service of presiding. But in fact this is an attitude that all the baptized are called to live. I think of all the gestures and words that belong to the assembly: gathering, careful walking in procession, being seated, standing, kneeling, singing, being in silence, acclamations, looking, listening. There are many ways in which the assembly, as one body, (Ne 8:1) participates in the celebration. **Everybody doing together the same gesture, everyone speaking together in one voice — this transmits to each individual the energy of the entire assembly. It is a uniformity that not only does not deaden but, on the contrary, educates individual believers to discover the authentic uniqueness of their personalities not in individualistic attitudes but in the awareness of being one body.** It is not a question of following a book of liturgical etiquette. It is, rather, a “discipline,” — in the way that Guardini referred to — which, if observed authentically forms us. These are gestures and words that place order within our interior world making us live certain feelings, attitudes, behaviors. They are not the explanation of an ideal that we seek to let inspire us, but they are instead an action that engages the body in its entirety, that is to say, in its being a unity of body and soul.

52. Among the ritual acts that belong to the whole assembly, silence occupies a place of absolute importance. Many times it is expressly prescribed in the rubrics. The entire Eucharistic celebration is immersed in the silence which precedes its beginning and which marks every moment of its ritual unfolding. In fact, it is present in the penitential act, after the invitation “Let us pray,” in the Liturgy of the Word (before the readings, between the readings and after the homily), in the

Eucharistic prayer, after communion. [16] Such silence is not an inner haven in which to hide oneself in some sort of intimate isolation, as if leaving the ritual form behind as a distraction. That kind of silence would contradict the essence itself of the celebration. **Liturgical silence is something much more grand: it is a symbol of the presence and action of the Holy Spirit who animates the entire action of the celebration.** For this reason it constitutes a point of arrival within a liturgical sequence. Precisely because it is a symbol of the Spirit, it has the power to express the Spirit’s multifaceted action. In this way, going over again the moments I just mentioned, silence moves to sorrow for sin and the desire for conversion. It awakens a readiness to hear the Word and awakens prayer. It disposes us to adore the Body and Blood of Christ. It suggests to each one, in the intimacy of communion, what the Spirit would effect in our lives to conform us to the Bread broken. For all these reasons we are called to enact with extreme care the symbolic gesture of silence. Through it the Spirit gives us shape, gives us form.

53. **Every gesture and every word contains a precise action that is always new because it meets with an always new moment in our own lives.** I will explain what I mean with a simple example. We kneel to ask pardon, to bend our pride, to hand over to God our tears, to beg his intervention, to thank Him for a gift received. It is always the same gesture which in essence declares our own being small in the presence of God. Nevertheless, done in different moments of our lives, it molds our inner depths and then thereafter shows itself externally in our relation with God and with our brothers and sisters. Also kneeling should be done with art, that is to say, with a full awareness of its symbolic sense and the need that we have of this gesture to express our way of being in the presence of the

Lord. **And if all this is true for this simple gesture, how much more will it be for the celebration of the Word? Ah, what art are we summoned to learn for the proclamation of the Word, for the hearing of it, for letting it inspire our prayer, for making it become our very life? All** of this is worthy of utmost attention — not formal or merely exterior, but living and interior — so that every gesture and every word of the celebration, expressed with “art,” forms the Christian personality of each individual and of the community.

54. If it is true that the *ars celebrandi* is required of the entire assembly that celebrates, it is likewise true that ordained ministers must have a very particular concern for it. In visiting Christian communities, I have noticed that their way of living the liturgical celebration is conditioned — for better or, unfortunately, for worse — by the way in which their pastor presides in the assembly. **We could say that there are different “models” of presiding. Here is a possible list of approaches, which even though opposed to each other, characterize a way of presiding that is certainly inadequate: rigid austerity or an exasperating creativity, a spiritualizing mysticism or a practical functionalism, a rushed briskness or an overemphasized slowness, a sloppy carelessness or an excessive finickiness, a superabundant friendliness or priestly impassibility. Granted the wide range of these examples, I think that the inadequacy of these models of presiding have a common root: a heightened personalism of the celebrating style which at times expresses a poorly concealed mania to be the centre of attention.** Often this becomes more evident when our celebrations are transmitted over the air or online, something not always opportune and that needs further reflection. Be sure you understand

me: these are not the most widespread behaviors, but still, not infrequently assemblies suffer from being thus abused.

55. There would be much more to say about the importance of presiding and what care it requires. On different occasions I dwelt on the demanding duty of preaching the homily. [17] Here I limit myself to several other broad considerations, always wanting to reflect with you on how we are formed by the Liturgy. I think about the regular rhythm of Sunday Mass in our communities, and I address myself therefore to priests, but implicitly to all ordained ministers.



I have noticed that their way of living the liturgical celebration is conditioned — for better or, unfortunately, for worse — by the way in which their pastor presides in the assembly.

Community Volunteer Income Tax Program

We do simple taxes for low to moderate income individuals and families

When: Thursdays only, March 7th - April 25th

Where: St. Eleanor's Lions Club, 121 East Drive, Summerside

Hours: 9:00 - 4:00

Eligibility: based on your income

1 person - \$40,000

2 people - \$45,000

3 people - \$53,000

4 people - \$55,000

5 people - \$57,000

* \$57,000 plus \$2,500 for each additional person

FREE

Phone for Appointment: 1-855-888-6837 Phone line opens February 26th

- if nobody answers the phone, please leave a message **clearly** stating your name and phone number
- someone will call you back within 2 days to book your appointment



Free Family Skate

**Sponsored by the
Knights of
Columbus**

March 30 1-2 PM

**The Rink in
Kensington**

Ceilidh at Kinkora



When: Sunday, March 24th, 2024

Where: Kinkora Place

Time: 1:30 pm

Admission of \$10.00 includes refreshments.

FEATURING

Not All There

(Gary Arsenault, Ramona Roberts, Mike Johnston)

Kevin Arthur

Jeannie Campbell & Charles Reid

Vince and Allan Keoughan

There will be a 50/50 draw.

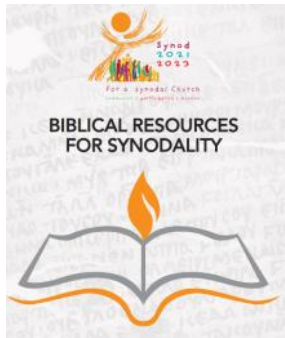


A SYNODAL CHURCH IN MISSION

For all the official material concerning the Synod click on the image above.

Our next Parish meeting on the Synod is this Monday, April 15, at 6:30 PM in the gathering area of St. Mary's Holy Family Church.

*We will be focusing on Section 11 of the **Synthesis Report: Deacons and Priests in a Synodal Church** click on the image above to find the whole report. I have included all of section 11 on this and the next page of this bulletin.*



For an extra deep reflection (and very good spiritual reading) click on the image to the left. Everyone is welcome to come to the Monday gatherings and there will be cookies (*even in Lent*)!

11. Deacons and Priests in a Synodal Church

Convergences

- a) Priests are the principal collaborators of the bishop, forming with him one presbyterate (cf LG 28). Deacons are ordained for the ministry of serving the People of God in the diakonia of the Word, in the liturgy, but above all in the exercise of charity (cf LG 29). The Synodal Assembly wishes, first and foremost, to express to priests and deacons a deep sense of gratitude. Aware that they may experience loneliness and isolation, it encourages Christian communities to support them with prayer, friendship, and collaboration.
- b) Deacons and priests engage in ministry in a wide variety of pastoral settings: in parishes, in evangelization, among those living in poverty and who are marginalized, in the world of culture and education, as well as in the mission ad gentes, in theological research, at retreat centres and places of spiritual renewal, and many others. In a synodal Church, ordained ministers are called to live their service to the People of God in a disposition of proximity to people, welcoming and listening to all, while cultivating a deep personal spirituality and a life of prayer. Above all, they are required to reconsider the exercise of authority, modelling it upon Jesus, who, "though he was in the form of God, [...] emptied himself, taking the form of a slave" (Phil. 2:6-7). The Assembly acknowledges that through their dedication many priests and deacons make Christ, the Good Shepherd and the Servant, present.

- c) One obstacle to ministry and mission is clericalism. Clericalism stems from a misunderstanding of the divine call, viewing it more as a privilege than a service, and manifesting itself in the exercise of power in a worldly manner that refuses to allow itself to be accountable. This distortion of the priestly vocation needs to be challenged from the earliest stages of formation by ensuring close contact with the People of God and through concrete service-learning experiences among those most in need. The exercise of priestly ministry today cannot be conceived of except in harmony with the bishop and the presbyterate, and in profound communion with other ministries and charisms. Unfortunately, clericalism is a disposition that can manifest itself not only among ministers but also among the laity.
- d) In order to exercise ordained ministry in a context of co-responsibility, it is necessary to be aware of one's own capacities and limitations. For this reason, it is important to ensure that a realistic approach to human formation is integrated with the cultural and spiritual dimensions of formation, as well as formation for discipleship. In this regard, the contribution of families of origin, and the Christian community, within which a young man's vocation is fostered, as well as that of other families that accompany his growth, cannot be underestimated.



Matters for Consideration

- e) Within the context of the formation of all the baptized for service in a synodal Church, the formation of deacons and priests requires special attention. The request has been widely expressed at this Assembly that seminaries and other programmes of priestly formation remain connected to the daily life of the community. We need to avoid the risks of formalism and ideology that lead to authoritarian attitudes, and impede genuine vocational growth. Revision to programmes of formation requires extensive discussion and consideration.
- f) Different opinions have been expressed about priestly celibacy. Its value is appreciated by all as richly prophetic and a profound witness to Christ; some ask, however, whether its appropriateness, theologically, for priestly

[continued next page.]

ministry should necessarily translate into a disciplinary obligation in the Latin Church, above all in ecclesial and cultural contexts that make it more difficult. This discussion is not new but requires further consideration.

Proposals

g) In the Latin Churches the permanent diaconate has been implemented in differing ways in different ecclesial contexts. Some local churches have not introduced it at all; in others, there is concern that deacons are perceived as a kind of substitute for the shortage of priests. Sometimes, their ministry finds expression in the liturgy rather than in service to those living in poverty and who are needy in the community. We therefore recommend an assessment of how the diaconal ministry has been implemented since Vatican II.



h) From the theological point of view, there is a need to understand the diaconate first and foremost in itself and not only as a stage of access to the presbyterate. Qualifying the primary form of the diaconate as "permanent," to distinguish it from the "transitional" form, is itself an indication of a change of perspective that has not yet been adequately realized.

i) The uncertainties surrounding the theology of the diaconate are related to the fact that it has only been restored to a distinct and permanent hierarchical ministry in the Latin Church since the Second Vatican Council. Deeper study will shed light on the question of the access of women to the diaconate.

j) A thorough review of formation for ordained ministry in view of the missionary and synodal dimensions of the Church is called for. This means also reviewing the *Ratio fundamentalis* that determines how formation is structured. We also recommend at the same time ensuring the adoption of a synodal style when it comes to the ongoing formation of priests and deacons.

k) Transparency and a culture of accountability are of crucial importance for us to move forward in building a synodal Church. We ask local churches to identify processes and structures that allow for a regular audit of how priests and deacons are carrying out roles of responsibility in the exercise of their ministry. Existing institutions, such as participatory bodies or pastoral visits, can be the starting point for this work, taking care

to involve the community. Such forms must be adapted to local contexts and diverse cultures, so as not to be a hindrance or a bureaucratic burden. The discernment of the kind of process required could be considered at the regional or continental level.

l) On a case-by-case basis, and in accordance with the context, the possibility should be considered of re-inserting priests who have left the ministry in pastoral services that recognize their formation and experience.

FOR A LITTLE INSIGHT INTO CURRENT DAY PRIEST FORMATION AND PARISH LIFE

THERE is a new independent movie called "Trinity's Triumph". It is a fictional story that follows three young men who enter the seminary in 2007 until 2017. I watched it for free on the Roku streaming service and it is available on other services to buy, rent or for free depending on what services you have. Here is the link to the movie's web site and you can check out clips of the movie and interviews with the Priest Writer and the actors:

<https://trinitystriumph.com/>



In this screen grab from the movie of the ordination scene the man at the far right is a real priest and not an actor.

He is the principle author of the screen play: Father Stephen Fichter