

Cathedral of St. Mary of the Immaculate Conception

The Mother Church of the Faithful of the Archdiocese of Kingston
The Most Reverend Brendan M. O'Brien, Archbishop of Kingston

A Sinful Woman Forgiven: Luke 7: 37 – 8:3



279 Johnson Street, Kingston, ON K7L 1Y5

Telephone: 613-546-5521,

Fax: 613-546-1947, email: smarys@cogeco.net Web Site: stmaryscathedral.ca

Parish Office Hours: Monday to Friday 9-5, closed 12-1 pm

Mass Schedule: St. James Chapel: Mon.-Sat. 7:45 am Cathedral: Mon.-Fri. 12:10 pm

Saturday Vigil: 5:00 pm; **Sunday Masses:** 8:00 am, 10:30 am, 7:30 pm

Opportunities for Confession: One half hour prior to every Mass held in the Cathedral;
Wednesdays 1 pm – 5pm, Saturdays 4 pm – 4:50 pm

Contacts

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St. Mary's Refugee Sponsorship:
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EUCCHARISTIC ADORATION IN

ST. JAMES' CHAPEL: You are
invited to spend time with Jesus in
the Blessed Sacrament in
Eucharistic Adoration Sun. 11:30
am to 9 pm, Mon. to Fri. 8:15 am-8
pm, Sat. 8:15 am to 5 pm. We need
someone for Thurs. 10-11am
immediately. Please contact
Natalie at 613-876-1801.

Eleventh Sunday in Ordinary Time

Upcoming Events

THIS WEEKEND: Coins for Life: On June 11/12th containers will be available for you to take home after all Masses. Please fill the containers over the summer and return them on Sept. 17/18th. Your spare change will help to fuel our efforts on behalf of Life. Please take a container if you would like to participate. Sponsored by Campaign Life Coalition 613-389-4472 or 613-382-1084.

You and your family are cordially invited to **celebrate the Feast Day of St. Josemaria Escriva, founder of Opus Dei** on Thurs., June 23 at 7:30 pm at St. Mary's Cathedral. Archbishop O'Brien will preside. Light reception will follow.

FOURTH ANNUAL Strawberry Social will be held on Sunday, June 26th immediately following the 10:30 am Mass. The social will be held on the lawns beside the gardens and will feature fresh strawberries, delicious strawberry shortcake, strawberry ice cream and lemonade. Tickets are \$5 each with free admission for children under 10. Tickets will be on sale after all Masses on June 11/12th & June 18/19th and will be available at the office, 613-546-5521 ext. 3. Please join us for fun and fellowship.



St. Mary's Cathedral Council of the Catholic Women's League will be having their final meeting before the summer break on Tues. June 21st at 6 pm at the Mandarin Restaurant in the Frontenac Mall. Members who would like to attend should contact Lois Halligan at 613-548-3168 by Saturday June 18th so that we can know numbers for the reservation.

Kingston Twenties and Thirties June Event: Sat. June 25th at 10 am. It will start at the St. Joseph's Church parking lot at 10 am. From here, we will car pool up to the beautiful Gould Lake Conservation Area in Sydenham. You can also meet us there if you like! Gould Lake has a beach and a dock for lounging and swimming. They also rent canoes for a very reasonable rate. We will be canoeing to an island in the lake where we will have a camp fire lunch, so bring something to cook and some snacks! We will provide the condiments. There is also a big grassy area at the park so frisbees are welcome! It is sure to be a perfect day!

NEW LIFE GROUP MEETINGS-A CATHOLIC MINISTRY FOR SEPARATED & DIVORCED: next meeting is June 21, 7:30-9:30 pm at Francis J. Spence Pastoral Centre, 390 Palace Rd. Kingston. Topic: **Looking at Ourselves/Dealing with Stress.** Contact Sr. Lucy Kearney, SP at 613-548-4461 ext. 113, family@romancatholic.kingston.on.ca
ROAST BEEF DINNER hosted by Sacred Heart of Jesus Parish, 2905 Westport Rd, Bedford will be held on Sat. July 16 from 4-7 pm. Homemade pies and cheesecakes will be served. There will be a Silent Auction and Jeff Code and Silver Wings Band will entertain you. There will be lots of fun for children, a petting zoo, air castle, Mickey and Minnie Mouse, face painting, cotton candy, games and prizes. Adults: \$15, Children \$5.

After many years of dedicated service, Margie Ann McKinnon will retire at the end of June as Coordinator of the Office of Religious Education of the Archdiocese of Kingston. In order to recognize in a particular way Margie Ann's invaluable contribution to the Archdiocese and our parishes, a reception will be held at the Pastoral Centre in Kingston on Tuesday, June 28, 2016, from 2:30 p.m. to 4:30 p.m. This special event is an opportunity for all those with whom and for whom Margie Ann has worked so tirelessly to express their personal appreciation.

Masses

Monday June 13th

7:45 am Halina Kot

12:10 pm Eileen Dorsch

Tuesday June 14th

7:45 am Adam Hughes, 3rd anni

9:10 am School Mass

12:10 pm Patricia McDonald,
Deceased members of McDonald &
Murray families

Wednesday June 15th

7:45 am Special Intentions

12:10 pm Adam Hughes

Thursday June 16th

7:45 am Mr. & Mrs. Arthur P.

Norris, Stephen Norris

12:10 pm Clair Kearns

Friday June 17th

7:45 am Hermina & Werenfried Van
de Ven

12:10 pm Mary & James Lyng

Saturday June 18th

7:45 am Judith Carty, 1st anni

5 pm Lola Curtin

Sunday June 19th

8 am Intentions of all fathers, living
& deceased

10:30 am for the people

7:30 pm Intentions of all fathers,
living & deceased

Ministries: Sat. June 18th, 5 pm

Altar Servers	Peter M. Lucas M. Alec D.
Lectors	Mark M. Cathy H.
EM of the Eucharist	Donna N.

Sunday June 19th, 8 am

Altar Servers	Doug S. Elizabeth S. David M.
Lectors	Diane D. Diane D.
EM of the Eucharist	Adora J. Betty R.

Sunday June 19th, 10:30 am

Altar Servers	Nick B. Dominic B. Simon B. Bohdan Y.
Lectors	Dianne I. Janice L.
EM of the Eucharist	Domenica B. Betty G. Sr. Shannon Connie A. Santina D. Teresa K. Marietta M.

Sunday June 19th, 7:30 pm

Altar Servers	Students
Lectors	Jake C. Taylor C.
EM of the Eucharist	Grace G. Pene L.

Please pray for our Sick: David Cabral, Louise Doolan, Lidwien Gräfe, Beverly Harris, Pierrette Janzen, Theresa Knott, Hermina Lawlor, Janice Lumb, & Monsignor Lynch.

142nd ANNUAL PILGRIMAGE to Sainte-Anne-de-Beaupré and Cap-de-la- Madeleine

from the Archdiocese of Kingston and neighbouring Dioceses will be on August 13-14, 2015. Our weekend celebrant is Archbishop Paul-André Durocher, Archdiocese of Gatineau. Pope Francis has encouraged all of us to make a pilgrimage during the Year of Mercy. What an opportunity for all of us to participate in this 142nd Annual Pilgrimage. The Archdiocese of Québec designated a Door of Mercy at the Shrine of Ste-Anne-de-Beaupré. You will have an opportunity to participate Saturday evening at Ste-Anne in a "Stations of Mercy". Information: Mike Budge at 613-224-8110. Pilgrimage Web Site: www.ste-anne-de-beaupre.com

St Paul the Apostle Parish is recruiting for a part time Lay Youth Minister!

The Youth Minister is a member of the Pastoral Team and coordinates and leads the EDGE and Life Teen programs. The position is a one year contract for eighteen hours per week. The Youth Ministry includes youth in grades 5-12. Programs and activities are provided in collaboration with parish volunteers. Youth Ministry engages adolescents in the life, activities and ministries of the parish in meaningful and age appropriate ways. This includes regular collaboration with the local secondary school pastoral team and principal and representatives of parish elementary schools. The Lay Youth Minister will maintain communication with youth and all parishioners with announcements, posters and social media. In addition, the Lay Youth Minister recruits, trains and supervises Core Team members for Life Teen and Edge programs. Applicants must be practicing Catholics in good standing with the Church, have youth ministry experience and experience with EDGE and Life Teen is preferred. Post-secondary education in a related field is desirable. Candidates should be energetic, creative, organized, and have a desire to evangelize the youth through word and deed. Candidates will require strong written, verbal, and interpersonal communication skills, excellent organizational skills, and have computer proficiency. Please email a copy of your application and current resume to the parish office at stpaulrc@cogeco.ca. Posting will close on June 24th, 2016.

BIRTHRIGHT sends a thank you to all who took home baby bottles for our "Change for Life" baby bottle drive. *Please return your filled bottles this or next weekend and place in the collection basket.* God bless you all for your support of our precious babies and their moms. "We love them both."

ADORERS OF THE BLESSED SACRAMENT: Thank you to each and every one of you for your commitment to spend time prayerfully in Adoration before our Lord present in the Blessed Sacrament. We are always looking for more Adorers if you are someone who has not yet committed to being an adorer. As you know Karen King has stepped down from being the Coordinator of the Adorers. I would like to thank Karen for her many years of service in coordinating the schedule. I would also like to introduce you to Natalie Holland who has so generously agreed to take over as the Coordinator of the Adorers' Schedule. God bless you all for the countless hours you spend in prayer in St. James Chapel. We are so fortunate here at St. Mary's to have an Adoration Chapel. Please contact Natalie at 613-876-1801 to sign up.

What is wrong with Euthanasia and Assisted Suicide

The following are Archbishop Richard Smith's (Archbishop of Edmonton) remarks in Session two of the *Every Life Matters Series*;

Every Life Matters Series: Session 2

Assisted Suicide and Euthanasia: What's Wrong with that? A Consideration of Church Doctrine

Last month I took a flight from Toronto to Edmonton. During the boarding process I took my aisle seat. Shortly thereafter a woman came on the plane and indicated to me that hers was the seat next to mine, so I got up to let her in. When she noticed my clerical shirt, she slouched her shoulders in a gesture of frustration, and gave an audible "Ugh!" When she saw my surprised expression, she explained, "I was just short tempered with the agent at the gate. Now that I see you I know I'm going to hell for sure!" Now, honestly. I really hadn't thought my face has a particularly menacing demeanour, certainly not enough to instill fear of eternal damnation! I guess I'll have to work on my charm.

When the woman saw me she saw the Church. Somehow that brought her to a clear awareness of the nature of what she had done. Tonight what I'd like to do together with you is take a look at the Church and place the issue of assisted suicide and euthanasia against the background of her teaching. Doing so reminds us of the gravity of these practices, certainly, but also offers us insight into what is fueling the controversy that is engaging our country. It is actually upon this second aspect of the question that I'd like to spend time. We have already addressed in our first session the grievousness of the acts themselves. To recall that very briefly, the practices of assisted suicide and euthanasia are morally wrong because they violate the inviolable sanctity of human life, whose sole author is God. They are grievous sins against the commandment, "Thou shalt not kill." As such they can in no circumstance ever be morally justified. Let's take some time now to seek insight into the dynamics of the controversy from the viewpoint of Christian revelation. We need to do this in order to grasp exactly what is happening and thus understand how we respond and move forward.

To begin, let's return to the Book of Genesis. Remember from our first session what is revealed therein about the great dignity of the human person stemming from having been created in the image and likeness of God. Tonight let's consider the account of the original sin of Adam and Eve in the Garden of Eden (Genesis 2-3). The key symbol in the narrative is the tree of the knowledge of good and evil, which God placed in the middle of the garden, the fruit of which God forbade the man to eat. This tree and the prohibition symbolize the unsurpassable limits to our creaturely condition, parameters which must be respected with trust in the love of God. (cf. CCC, 396). These limits refer to our dependence, as creatures, on God who fashioned us, and to the natural laws and moral norms that God inserted into creation as guides for the use of our freedom. The tree is an invitation to accept the truth of our creatureliness and limits and to trust in the providence and wisdom of God. We know what happened. Our first parents chose not to accept this truth and they reached out to pluck and eat the forbidden fruit. In other words, they reached out beyond their limits; they sought to be other than the creatures they were fashioned to be. This is the first, the original, sin of the human race.

Trust in God was allowed to die, they chose themselves over and before God, they disobeyed the command of the Creator and presumed to take to themselves control over their own lives. It is important also to recall that they were tempted by the serpent, the devil. This creature seduced our first parents by means of a lie. The lie was, precisely, that God was a liar and not to be trusted. The lie was also to make what is bad (eating the forbidden fruit and disobeying God) look very good. Trust in God was abandoned because of surrender to a lie.

Now, with this as background, the dynamics of our controversy today around assisted suicide and euthanasia come into clear focus. What is playing out before our very eyes is a repetition of the first sin. Just as Adam and Eve were seduced by a lie, we are being tempted today by means of falsehood to distrust the ways of God and to usurp control. We hear these lies in the use of euphemisms to hide harsh reality, such as "medical aid in dying", a term used to cover over the fact of murder. We hear echoes of the ancient serpent when human autonomy is exalted as absolute and our responsibilities to both God and neighbour are eclipsed. And when the choice for assisted suicide or euthanasia is demanded by a patient, facilitated by medicine or made possible by the courts, we are witnessing once again a choice of self over God, a reaching out beyond creaturely limit and a picking of forbidden fruit.

The way forward thus becomes clear. We need, first, to re-affirm, once again and in every circumstance, our trust in the love, the wisdom and the care of God; and, second, flowing from that act of trust, to surrender anew control of the entirety of our lives into his hands, especially in those moments when suffering or difficulty tempts us strongly to cling to the illusion of our own control.

Here I want to pause and recall with you a teaching of immense importance that comes to us from the Second Vatican Council. In the document *Gaudium et Spes* (n. 22) we are taught that, since Jesus is both God and man, and each fully, he alone reveals the truth about God, and he alone makes manifest what it means to be human. To understand the meaning of our lives and how to live them, we need look no further than to Jesus Christ. I love the way St. John Paul II once put it: "Jesus Christ is the answer to the question that is every human life."

When we look to him, what do we see? One who, in his humanity, trusted completely in the love of his Heavenly Father. As answer to the question of every human life, Jesus is teaching that we live our lives most fully and authentically when we acknowledge our dependence upon God, live peacefully within our limits, and entrust all to his never-failing providence. By his Incarnation, and by his words and actions, Jesus brought to the world a new awareness of the depths of the Father's love. He invited everyone to place our complete trust in that love. I have always loved the way he taught this in his Sermon on the Mount. What are you worried about? You see how your Heavenly Father looks after birds and flowers. You're worth more to him than they are. He knows what you need even before you ask! Don't be afraid. Trust. (Cf. Matthew 6: 25-33) Jesus lived out of this trust even to the point of his death, which he accepted as his ultimate act of trust in God: "Father, into your hands I commit my spirit." (Luke 23:46) That trust was not betrayed. His resurrection from the dead was the response of the Father to the perfect trusting obedience placed in him by his Son. God is trustworthy. He speaks truth to us; he does not lie. He is faithful to his word and will never betray us. Deception and betrayal is the work of the devil.

There is yet one final point to make. We know from experience that this act of complete trust in God that we are called to make is beyond our weak human capacities. The temptation to self-control remains strong, and confidence in the love of God can be very difficult in times of darkness and uncertain futures. Jesus knows this, so he makes our fidelity, our trust, possible. By the gift of the Holy Spirit bestowed in the Church's sacraments Jesus unites us to himself, shares his very life with us, and thus enables us to participate in his perfect fidelity to God's love, his own trust in the Father. Not only this, through our union with Jesus we are enabled to live from the response of the Father, who raises us up from any despair or discouragement to a discovery and embrace of the beauty and dignity of the life he has given us. Who are we listening to? Many voices are being raised around this issue. One alone is trustworthy. As a Christian people, we place our full confidence in the voice of Jesus Christ.

Richard W. Smith
Archbishop of Edmonton
April 5, 2016
Corpus Christi Parish, Edmonton

Archdiocese of Edmonton: Every Life Matters Easter Series: Session 3 **"My Body, My Choice": The Understanding of Freedom in the Christian Tradition**

The following are Archbishop Richard Smith's (Archbishop of Edmonton) remarks in Session three of the *Every Life Matters Series*;

One of my greatest joys is spending time with family in Halifax. The kids usually bring their toys, gadgets, cellphones, or video games. They are entirely distracted by them until my father starts telling stories. It is fascinating to watch them when this happens. As their grandfather begins to recount episodes of past family adventures or tales about growing up, all the gadgets are set aside and they become absolutely riveted. They miss nothing of what is said, drinking it all in. They really light up when we begin to tell stories about them. The joy that they feel, it seems to me, is twofold: it is the joy of discovering roots, of belonging, of being a part of something bigger than themselves, part of a network of relationships; at the same time the joy of being noticed, of having a part, of mattering. In the midst of the family, they are discovering that they are not just a member of the group; they are, within that group, a someone whose very existence is celebrated and who matters not for anything they are able to do but just for who they are. One's personal identity is unique, yet at the same time inseparably connected to the relationships that forge it. The relationships are reciprocal and interdependent, providing love and meaning and engendering responsibilities and obligations.

This normal human experience reminds us that identity and meaning are forged in the give and take of loving relationship. As Christians we understand that our deepest identity and the real purpose of our lives are discovered in our primary relationship with God. By the death and resurrection of Jesus and the subsequent outpouring of his Holy Spirit, we have been made the sons and daughters of God, members of his family, and heirs to an eternal destiny. In this family, every life finds meaning, every life is given a purpose, every life is connected, every life matters. We bear a responsibility for one another. This belonging to God and to the family he fashions provides the necessary framework for understanding what the Christian tradition teaches about freedom and two related concepts that need to be considered with it, namely, choice and autonomy. These are key ideas at play in the issue of assisted suicide and euthanasia.

Let's begin with choice. Our relationship with God begins with a choice; not our choice, but His. Out of love God chose to create us in the first place; moved by that same love he chose to fashion us as His people. God has called humanity to respond by choosing Him in return, a choice by which we pledge ourselves to Him who first pledged Himself to us - a covenant of binding love, lived in mutual fidelity.

We express our choice to be faithful to God in the act of faith. "I believe in God." When we say this in the Creed, we announce in English what in Latin is *Credo in Deum*, which means, literally, "I believe into God" or "I believe towards God." What is expressed here is something alive, dynamic. It expresses movement towards God. The act of faith is the complete surrender of one's entire life into the hands of God and his saving plan.

When the Christian states "I believe in God," he or she is saying "I give my life over to God without qualification and without condition". It is complete surrender, freely and lovingly given in response to God's loving initiative and intervention in history and in our personal lives. This self-surrender to God necessarily includes the body. God has fashioned us body and soul, the two so inseparably united that it is through the body that I give visible expression to the faith within my heart.

Recently, on Easter Sunday, we engaged in a particularly beautiful profession of this faith by solemnly renewing our baptismal promises. Do you reject Satan? Do you believe in God - Father, Son and Holy Spirit? In this act we affirm that we put our faith into practice daily by always choosing the good and rejecting what is evil. The foundational choice of God and our pledge of fidelity to him is the standard against which we measure all other choices we make.

Now, reflection on our foundational choice of God leads us necessarily to the second of the key concepts I mentioned: freedom. The response of love, the act of faith, must be truly free. A relationship made by force is no relationship at all, certainly not one of mutual and abiding love. Therefore, God has endowed us with freedom. In the very act of so doing he reveals freedom's purpose. Freedom is given that we might freely choose Him, and to choose always the good as consistent with that first and fundamental choice. It is important to distinguish carefully here between freedom and license. License is refusal of all limit and constraint in order to do what I want. Freedom is liberty within limit to do what I must. This "ought" flows from my pledge of fidelity to the love of God. The limit within which we exercise freedom is truth: the truth of our creaturely dependence upon God, the truth of our relationship of interdependence with others, and the truth that I am not my own.

Here we arrive at the concept most often put forward to justify assisted suicide or euthanasia: autonomy. When used as justification for these practices, it has the sense of self-governance and moral independence that is absolute. Yet is clear that on the grounds of both reason and faith this is false. Rationally we know that, as human beings, we are interdependent and therefore have responsibilities and obligations towards one another and the common good. Furthermore, by definition assisted suicide and euthanasia are not individual but social acts. They necessarily involve other persons and, what is more, those persons draw into the act the societal institutions they represent, namely, the family, law and medicine. From the perspective of faith, autonomy is limited by what our Christian faith teaches about the human person. As people in covenant relationship with God through Christ, we speak not of who we are but of whose we are. St. Paul says it beautifully: "We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living." (Romans 14: 7-9)

In life and in death, we are not our own; we belong to the Lord. For the follower of Christ, then, it is this awareness of belonging that shapes our life and death choices. We make them in the freedom that God's grace makes possible, and choose to do only that which is consistent with the truth of our belonging and of our covenant love for the Lord.

Let me conclude by bringing this to bear now on a particular matter of choice that confronts those who are terminally ill. This has to do with the question of refusal of treatment or the ending of treatment that is keeping someone alive. I raise this particular point because it is here that I have found the most puzzlement. Often I will hear it asked: Is not the refusal of treatment a form of suicide? Or is not the ending of treatment an instance of euthanasia? The answer to each is no. St. John Paul II put it this way: "To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death." (*Evangelium Vitae*, n. 65)

"Acceptance of the human condition in the face of death." We are creatures, limited and mortal, who have been created by God and endowed with an eternal destiny. This life on earth leads through death to the next. So if treatment is futile, or its burdens outweigh any possible benefits, there is no moral obligation to prolong our earthly life at all costs. In such a moment, the choice we make as Catholics is to prepare ourselves for what our tradition calls a "good death" or a "happy death". The decision to forego treatment is just that - a decision to let go of treatment, not of the patient, and allow life to unfold to its natural end. This choice, made in both faith and freedom, flows beautifully and mysteriously from our first and fundamental choice of fidelity to our covenant with God, from our foundational stance of faith. It is the final act of trust in God, the ultimate decision to choose good and not evil, and the definitive surrender of the entirety of one's life into the hands of God.

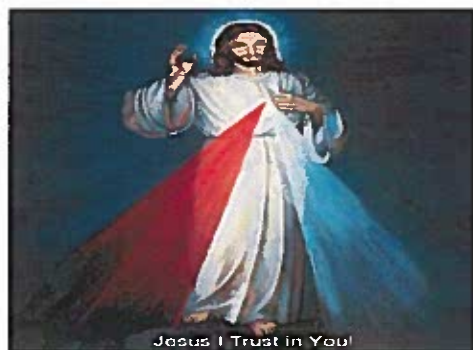
+Richard W. Smith,
Archbishop of Edmonton
April 10, 2016
St. Mary Parish, Red Deer

ST. MARY'S CATHEDRAL
JUBILEE OF MERCY PILGRIMAGE
TO THE SHRINES OF

THE
DIVINE MERCY
STOCKBRIDGE, MASS.

AND

OUR LADY OF
CZESTOCHOWA
DOYLESTOWN, PENN



ITINERARY

SEPTEMBER 25, 2016:

Depart Kingston at 1:30 pm. Travel from Kingston to Stockbridge, Mass.
Dinner and overnight in Stockbridge. Breakfast is included.

SEPTEMBER 26, 2016:

Visit **Shrine of Divine Mercy**. Lunch included at the Shrine. Mass with Father Shawn concelebrating. Eucharistic Adoration, Confessions, Rosary for Life, Novena, Chaplet of the Divine Mercy and Benediction. Blessing of religious articles plus an opportunity to venerate a first class relic of St. Faustina. Dinner and overnight in Stockbridge. Breakfast included.

SEPTEMBER 27, 2016:

Travel from Stockbridge, Mass. to Lancaster, Penn.
Attend **Sight & Sound Theatre** presentation of Samson.
Dinner and overnight in Lancaster, includes breakfast.

SEPTEMBER 28, 2016:

Travel from Lancaster, Penn. to Doylestown, Penn.
Guided tour of the **Shrine of our Lady of Czestochowa** with Mass concelebrated by Father Shawn. Lunch is **not** included but can be pre-ordered at a cost of \$12.00 USD/person.
Travel from Doylestown, Penn. to Kingston arriving by 10:00 pm.

COST PER PERSON: \$705.00 CD (double occupancy only available)
Cancellation and /or medical insurance extra

INCLUDES:

- 3 ½ days plus 3 nights accommodation (3 breakfasts and one lunch included).
- Admission to the Shrine of Divine Mercy in Stockbridge Mass., Our Lady of Czestochowa in Doylestown, Penn. and Sight and Sound Theatre in Lancaster, Penn.
- Round trip transportation by McCoy deluxe coach.

For reservations or for more information contact Ann Lyng, 613-546-5521 Ext 5, alyng@cogeco.ca



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