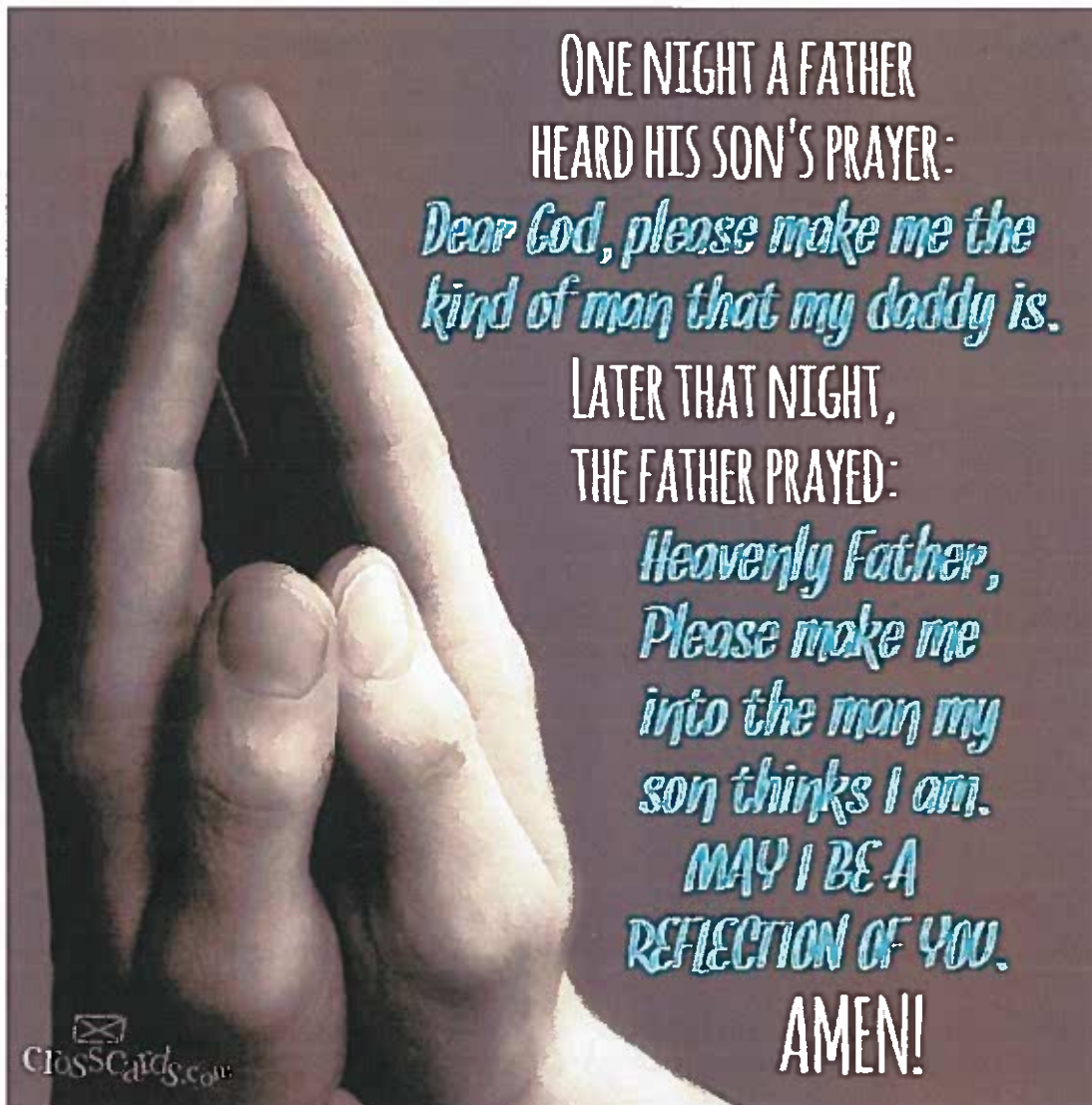


Cathedral of St. Mary of the Immaculate Conception

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



279 Johnson Street, Kingston, ON K7L 1Y5

Telephone: 613-546-5521,

Fax: 613-546-1947, email: smarvs@cogeco.net Web Site: smarvscathedral.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

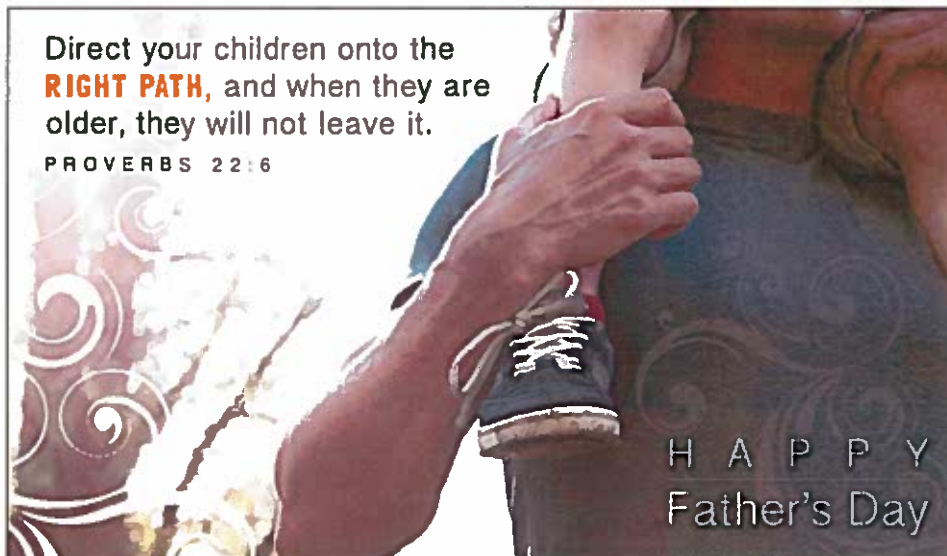
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chaplain@newmanhouse.ca
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**Serena, Sympto-Thermal Method
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serenakingston@gmail.com
Adoration: Natalie Holland,
nholland@cogeco.ca
613-876-1801
St. Mary's Refugee Sponsorship:
Angela Gambin
stmarysrefugee@gmail.com

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.

Direct your children onto the
RIGHT PATH, and when they are
older, they will not leave it.

PROVERBS 22:6



TWELFTH Sunday in Ordinary Time

Upcoming Events

Coins for Life: 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.

Come 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 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. Meet at St. Joseph's Church parking lot at 10 am. Then to the beautiful Gould Lake Conservation Area in Sydenham. Gould Lake has a beach and dock for lounging and swimming. They also rent canoes. We will be canoeing to an island where we will have a camp fire lunch, so bring something to cook and some snacks! We will provide the condiments. Bring your Frisbee!

NEW LIFE GROUP-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

LATIN MASS-JULY 3rd, 3 pm, St. James Chapel. Father Price presiding.

ROAST BEEF DINNER by Sacred Heart of Jesus Parish, 2905 Westport Rd, Bedford 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.**



Masses**Monday June 20th**

7:45 am Father Shawn Hughes' intentions

12:10 pm Manuel Ponte

Tuesday June 21st

7:45 am Hermina & Werenfried Van de Ven

12:10 pm Frank Braccioldieta

Wednesday June 22nd

7:45 am Hermina & Werenfried Van de Ven

12:10 pm Kok Hong Tan

Thursday June 23rd

7:45 am Elizabeth Murray

12:10 pm Victor Kromer

Friday June 24th

7:45 am Deceased members of # 728 Knights of Columbus

12:10 pm John Sherwood

Saturday June 25th

7:45 am Fr. William Powell

5 pm Raphaël

Sunday June 26th

8 am Mary (Win) Davidson

10:30 am for the people

7:30 pm Sebastian, Mavis, Antonette Rasiah

Ministries: Sat. June 25th, 5 pm

Altar Servers	Peter M. Lucas M. Elizabeth S.
Lectors	Mark M. Sandi W.
EM of the Eucharist	Donna N.

Sunday June 26th, 8 am

Altar Servers	Marcel R. Betty R. Elizabeth R
Lectors	Elizabeth N. Ann L.
EM of the Eucharist	Adora J. Diane D.

Sunday June 26th, 10:30 am

Altar Servers	Nick B. Mario D. Glen M. Bohdan Y.
Lectors	Pat B. Sr. Sheila
EM of the Eucharist	Domenica B. Teresa K. Connie A. Elizabeth S. Santina D. Carmen D. Marietta M.

Sunday June 26th, 7:30 pm

Altar Servers	Doug S.
Lectors	Taylor C. Michelle S.
EM of the Eucharist	Ellen H. Catherine K.

Please pray for our Sick:

David Cabral, Louise Doolan, Lidwien Gräfe, Beverly Harris, Pierrette Janzen, Theresa Knott, Hermina Lawlor, Janice Lumb, & Monsignor Lynch.

RETIREMENT: 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

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. Applicants must be practicing Catholics in good standing with the Church, have youth ministry experience and experience with EDGE and Life Teen is preferred. 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 BIG 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 it in the collection basket.* God bless you all for your support of our precious babies and their moms. "We love them both."

The Kingston centre of the Royal Canadian College of Organists invites you to be a volunteer for their festival "I Feel The Winds" celebrating the Organ in Historic Kingston. You will have the opportunity to do various "hosting jobs" as we welcome delegates from across North America and the world, including ushering (ushers have free admission to concerts), transportation, student academy support, and "floating" (being available as needed). Show your pride in our part of paradise as we host this remarkable event! For more information and the opportunity to register as a volunteer visit www.kingstonfestival2016.ca/about/be-a-volunteer, or contact Laurence Rowbotham at volunteer@kingstonfestival2016.ca or 613-352-3418.

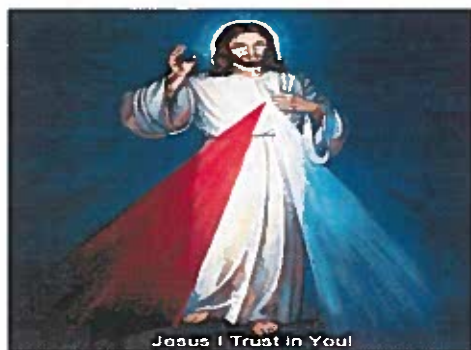
Pilgrimage to St. Ann in Cormac: Plan to attend the 78th annual pilgrimage to the Shrine of St. Ann in Cormac on Sunday July 31st, with Bishop Michael Mulhall and Father Howard Chabot. The principal Pilgrimage mass will be celebrated at 11 am with Bishop Michael Mulhall presiding, and a mass for healing will be celebrated at 2 pm. Local priests will be assisting with the anointing with St. Ann's oil. A section of preferential seating in the shade will be given to those with lawn chairs. Religious articles, St. Ann's Mass League memberships, and food and refreshments will be available. Everyone welcome. For further information, please see: www.cormacpilgrimage.com. Bus leaves at 7:30 am, tickets are \$ 50; please call the parish office (Suzanne) to reserve a seat/drop of money, 613-546-5521 ext. 3. Cut off is July 18th, 2016.

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

FINAL TWO SECTIONS: What is wrong with Euthanasia and Assisted Suicide

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

Session 4: The Mystery of Suffering

My paternal grandmother died of Alzheimer's disease. She suffered with this illness for twelve long years. My grandfather and the whole family, of course, also suffered along with her, each in our own way. I can still remember visiting my grandfather at his home one morning for coffee. I was a seminarian at the time. We talked about a whole number of things, as we usually did, including Nan. At one point he glanced up over his coffee cup, and looking me straight in the eye he said, "Why?" It seemed to come out of nowhere, but it was obviously something he had been struggling with deeply for a long time. I'll never forget that. I'll also never forget not knowing what to say. The words just weren't there. And, you know, for my grandfather that didn't matter. I realized that he just needed to give expression to his grief, to lament. What did matter to him was that I was there, able to listen.

In my nearly twenty-nine years of priesthood I don't know how many times I have been with people in similar situations. Time and again that question gets posed; "Why?" Time and again, words fail. Yet what I have also found to be consistently true is that the posing of the question seeks not so much an answer as a presence. In Jesus, both come together. Remember St. John Paul II: "Jesus Christ is the answer to the question of every human life." He is the answer to the question of suffering and he is very near. Let's consider this for a few moments. Jesus Christ is the Son of God who became a human being, like us in all things but sin. He came to us to preach the good news of the nearness and love of God and the divine will to save us. As he moved among us and taught, he showed a special love for those who suffer. Over and over we hear in the Gospel of the many miracles of healing he worked for those who were sick. At the same time, however, he did not remove suffering entirely from our human condition. Instead, he took it upon himself, entering fully into the mystery.

This was on clear display in his agony in the garden of Gethsemane and at Calvary. Think of the night of his arrest. Aware of his impending physical suffering, and weighed down by the burden of what was about to unfold, Jesus cast himself down in deep, fervent prayer as he endured his agony of soul. He poured his entire self into his prayer to his Abba, his Father. He asked that the cup of suffering be taken away. I don't want this! Recall, too, that immediately afterward he was deserted by the disciples. He was arrested and taken to the house of Caiaphas, the High Priest. There he awaited trial. The Gospels don't tell us what happened in the nighttime hours between his arrest and trial, but today pilgrims can visit an ancient dungeon discovered beneath the site of the High Priest's house. It is clear that this is the place where Jesus was kept throughout the night, probably subject to torture and certainly abandoned by all. He was totally bereft of companionship in his darkest of hours within the blackest of places. I've stood in that same place deep beneath the earth and it brings home very powerfully the depth of Christ's suffering, which next day reached its horrifying climax in his crucifixion.

So, all that we experience when we suffer - fear, loneliness, abandonment, pain - was felt, too, by Jesus. Truly he has entered into full solidarity with the suffering of his brothers and sisters. In and through all that he endured he entrusted himself entirely into the Father's hands and surrendered fully to his will. He offered his own suffering to the Father through his death on the Cross, confident that the Father would accept it for the salvation of the world. This is exactly what the Father did by raising Jesus from the dead.

The self-offering of Jesus on the Cross teaches us that when we offer our suffering through him to the Father, we can have confidence that God will accept and transform it into an instrument for good. In many ways, the mystery of suffering remains just that - a mystery. If in faith we offer it to God it is never without meaning or purpose. From Jesus we also learn that we are never alone in our suffering. God draws near. His special love for the sick and his acts of healing call us, too, to be close to any who are suffering and strive to lessen their pain whenever possible.

Now, suffering is broader, of course, than physical pain. Standing in solidarity with a loved one who is suffering or dying, and watching them while we are powerless to help, strikes at our own hearts and engenders an anguish every bit as painful as physical torment. What does our faith teach us about this? We're disciples, how do we confront this type of suffering as followers of the Lord? Let's turn to Mary. No one knew this better than Mary, the mother of Jesus. When she presented her infant son in the Temple, the prophet Simeon foretold that a sword would pierce her soul. This prophecy came true as she stood at the foot of the Cross. It is impossible for words fully to capture the depth of her anguished response to the death of her son. Yet it is important that we somehow grasp this, since Mary shows us what it truly means, as a disciple of Jesus, to be with, to walk with and to hold those who are suffering or nearing the end of their lives, especially our loved ones. If words cannot help us, perhaps art can.

What is to my mind the most sublime of all Michelangelo's works is the masterpiece that we know as the Pietà. In 1497 the artist was commissioned to do this work, which can be viewed today inside St. Peter's Basilica in Rome. Let's take a few minutes with the image.

The scene is that of the Virgin Mary holding the dead body of her son after it was taken down from the cross and before being placed in the tomb. What is depicted here is an extraordinary joining together of utter devastation and graceful acceptance, of a holding on and a letting go. Take a look at her hands. At the left of the image, Mary's right hand is holding up the body of Jesus. This is the hand of a mother at the moment she is confronted with the tragic reality of the death of her son. It is a hand that naturally clings, unwilling to acknowledge, not wanting to let go. At the right of the image, look at her left hand. It is away from the body and opened upward. This is the hand of the disciple, surrendering her son in trust to the will of the Father. These are different attitudes. What brings them together as a unified whole, it seems to me, is the cloth and her face. Notice the piece of cloth between her right hand and the body of Jesus. She is holding the body without her hand actually touching it. This symbolizes the sacredness of the Lord's body. He is Mary's son but also the Son of the Father. He belongs to her, yes, but this belonging must yield to a higher transcendent truth. He is the Son of God, now about to return to the Father.

This is reflected in the painfully exquisite unity of sadness and serenity in the face of the Virgin. She who once gave her fiat - let it be done - to the annunciation of Jesus birth must now also give her fiat to the fact of his death.

Echoing in the background of this excruciating moment are the words by which St. Elizabeth spoke of Mary at the Visitation: "Blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord" (Luke 1:45). Mary never wavered from her trust that God would do what he promised. Recall from our second session that Adam and Eve were tempted away from this trust by believing a lie. Mary never surrendered to the lie; she remained in the truth, always trusting that there would be a fulfillment of God's promise, even at this moment when things could not possibly get worse! And there was a fulfillment! Her son was raised from the dead! God is faithful. God is worthy of our trust.

The Italian word Pietà means pity, compassion, mercy. Fiat means "let it be done". These two words capture in summary form the Christian approach to suffering. Pietà, or mercy, expresses the attitude that is ours toward any persons in pain or need. It calls us out of ourselves and towards the other to walk with them, suffer with them, stand with them in solidarity. Fiat is our surrender in faith to the truth, wisdom and love of God, to the mystery of his saving action in our suffering and in that of loved ones, and to the destiny that awaits his beloved children at the time of their death.

Suffering hits us all. To seek a life without it is unrealistic. Some today are seeking to run from it, to end it by ending the one suffering. It is said that suffering diminishes dignity, and that to die with dignity, therefore, one must die without suffering. Yet dignity is not something we assign to one another on the basis of health or some other capacity. Dignity is inherent, rooted in our identity as children of God, beloved of the Father. When we open our hearts to Jesus as presence in our pain and answer to our question, our eyes can view things as they truly are. In Christ we see that suffering in no way diminishes human dignity. On the contrary, when suffering is embraced in faith and offered as a gift to God for the sake of others, that dignity shines forth and the nobility of the human person is made manifest. May Mary our mother help us by her prayers to accept with faith, serenity and hope any suffering that we must endure.

Session Five: What Must We Do?

On the day of Pentecost, the Holy Spirit was sent upon the nascent Church. The event was accompanied by wondrous happenings, as the apostles were able to speak in a variety of languages with great boldness. People who witnessed this asked, "What does this mean?" St. Peter responded by announcing the resurrection of Jesus from the dead. This engendered a second question: "What must we do?" Peter's reply was straightforward: "Repent and be baptized." (Cf. Acts 2: 12 and 38). These two questions capture the motivation of this series of encounters. We are witnesses in this country to extraordinary events, which, contrary to Pentecost, are not of God's doing: the legalization of assisted suicide and euthanasia. This is incompatible with the Judeo-Christian heritage that has shaped Canadian society for most of its history. These developments, together with the controversy surrounding them, have left us asking, "What does this mean?" In their own way, our sessions have attempted to address numerous aspects of the answer to that question.

Now we conclude our series by turning to the second, "What must we do?" During the many small listening sessions that were held in the Archdiocese around this issue, I found consistently that as people became more aware of the urgency of this issue, that same question spontaneously arose. Often it was phrased as "What can we do?" As we pick up the question here, though, I am shaping it to accord with the biblical narrative: "What must we do?" The situation demands a response from us. In this presentation I am proposing four courses of action, which I summarize as follows: Be Catholic! Be Informed! Be Vocal! Be Inoculated!

Be Catholic! St. Peter's reply to the second question has perennial relevance. His first command - repent! - is always the first instinctive response to the announcement of God's saving purpose and to our awareness of divergence from it. In the course of our series we have been reminded of the wonder and beauty of every human life created in the image and likeness of God. We are acutely aware that the consequent responsibility to respect the dignity of human life at each stage and in every circumstance is not honoured in our country. As Christians our response must always first be a humble examination of conscience, in which we ask, "How might I have contributed to this? How must I change to be again in conformity with my covenant relationship with God? How must I repent?"

His second command - be baptized! - is also immediately relevant, even for those of us who already are. This is not a question, of course, of being baptized again; that is impossible. It is a matter, though, of responding to the urgent need of owning our baptism, of living fully all that it means; a matter, in other words, of being who we say we are, of being authentically Catholic. Be Catholic! This, in fact, has been the insistent plea of the Holy Father from the beginning of his pontificate.

Central to the teaching of Pope Francis is the theme of discipleship. Time and again he calls us to take seriously what it means to be baptized so that we consciously strive to live out that meaning fully and authentically as sons and daughters of God. Much can be said about discipleship, but the Pope is intent on singling out one particular dimension of being a disciple. He continuously reminds us that to be a disciple is to be missionary, to be sent. You and I know by now that the words of the Pope are always simple, easy to understand, and in virtue of that simplicity, very incisive. To the point we are making here, he once said at a weekday mass homily that Christians cannot live like bats, living only in the shadows; on the contrary, he said, we are called out into the light!

Are we living like bats? In Canada, approximately forty percent of the population identify themselves as Catholic - nearly half. In the whole of the Western Hemisphere the percentage is about two-thirds. Let's think about this. If we stepped out into the light, that is to say, if we were, indeed, living fully and authentically our identity in Christ as members of his Church, our society would be transformed! What must we do? If St. Peter were here to answer the question, I dare say he would reply: Be who you are! Be Catholic!

Be Informed Sharing and discussing information has, of course, been the point of this series. The issue is complex, and I recognize that everything that we have shared with you in the course of this series is not all that can or needs to be said. For this reason the Archdiocese is offering documentation that captures and fills out the principal points we have raised in our sessions. Furthermore, I will be reviewing with my team the many questions that came our way during this series, to see what more information needs to be offered. Some printed material is available for you at the end of the evening, and we also intend to make the resources available on our Archdiocesan website. Becoming and staying informed helps us face our own situations. It is also helpful - indeed, necessary - if we are to give effective to witness before others. This leads to the third area of response to that question, "What must we do?"

Be Vocal Remember that, in our first session, we spoke of the need to see with God's eyes. His vision, reflected in the gaze of Christ, reveals the beauty and dignity of every human being. Pope Francis reminds us that the Church is called to be the bearers in history of this contemplative gaze of Christ (cf. *Lumen Fidei*, 22), called to look upon our brothers and sisters as Christ does. From this vision arises the demand to speak and act whenever that dignity is threatened, as it is now by assisted suicide and euthanasia. There are many opportunities to do this. Of course, we need to reach out to elected officials, both federally and provincially. Available are online consultations and petitions, but the most effective way to speak to government is by direct contact - personally composed letters or emails; phone calls; and even visits to the office. What can be particularly challenging sometimes are the water-cooler conversations, when we hear colleagues and friends speak of the issue in ways that differ from our position. It is tempting just to stay quiet, or worse, to go along in order to get along. These are moments when, if we are afraid to speak, not sure what to say or how to say it, we can recall the promise of Jesus to give us the words to speak as we need them. I often think of the prayer used by a woman in one of my parishes in Nova Scotia. Facing a really difficult situation where she knew she would have to speak and debate a serious life issue, she said, "Holy Spirit, land on my tongue!"

It is a prayer I recommend for our use, too. When we do speak, we need to make known our opposition to these practices as morally wrong; we need to call for the protection of the vulnerable; and we need to stand solidly with healthcare workers and institutions whose rights of conscience are under threat. "Holy Spirit, land on my tongue!" When we need to speak, He will give us the words.

It is also very important to be having conversations with family members in order to help one another understand and stay faithful to our Catholic identity. We need to make sure that those to whom we assign power of attorney for personal care understand our wishes well so that they can express them unambiguously if and when called upon to do so.

This is not a matter of imposing our beliefs or position on society, or of interfering in another person's autonomy or choice. I addressed in our third session the Christian meaning of freedom, autonomy and choice, so I won't repeat that here. What I would add at this point is that our opposition to the legalization of assisted suicide and euthanasia is not an imposition but a defense. We are defending the dignity of every human life. We are standing against the message, implicit in the Supreme Court decision, that there are some lives not worth living. We are upholding the principle necessary for all people - believers and non-believers alike - to live together in common society: the killing of the innocent is always morally wrong. What is being imposed is coming not from us, obviously, but from the State. And we are saying "No, it isn't right."

Be Inoculated: What do I mean by this? I have shared often the story of an encounter with a group of grade twelve students. We were discussing the various influences acting upon them and their peers. They spoke to me of favourite television shows, musical performers, movie celebrities and so on. Since I didn't have any idea who they were speaking about, I asked the simple question: "If you listen to these voices and follow them, would they lead you away from Jesus or toward him?" Their answer was swift and definite: "Away from Jesus." To which I replied, "Why, then, would you listen to them?"

The same question should also form part of our own self-examination. Who are we listening to and why? The multiplicity of voices often carries messaging that tempt us away from our pledge to God of covenant fidelity. Against such voices and their malignant effect, it is good - it is necessary - to be inoculated. That inoculation happens when we make a deliberate and persistent effort to listen to the words of Christ and allow them to shape our lives. We inoculate ourselves by listening to Jesus and following the light of His Word.

Tonight I'm proposing a way we can do this together in the Archdiocese. In our parishes there is already a variety of Bible study programmes that people are following, and that is wonderful. Yet is there one thing that we can all do together to keep the Word of God at the centre of our daily lives? I emphasize "daily", because it is on a daily basis that we are bombarded with a range of voices that can tempt us away from him. There is, and it comes to us from Pope Francis himself.

In his encyclical on the care of creation, he issues an invitation. Referring to the practice of prayers before and after meals he says this: "I ask all believers to return to this beautiful and meaningful custom. That moment of blessing, however brief, reminds us of our dependence upon God for life; it strengthens our feeling of gratitude for the gifts of creation; it acknowledges those who by their labours provide us with these goods; and it reaffirms our solidarity with those in greatest need." (*Laudato Si*, 227) So, let's do this; let's together heed the invitation of our Holy Father and embrace the custom of praying at mealtime. To the traditional meal prayers, I'm proposing that we add one line from the Sunday Gospel and one line of prayerful response to it.

We have prepared cards for everyone to use. Before the words of grace, the card offers the Scripture verse at the heart of this Year of Mercy, "Be merciful as your Heavenly Father is merciful", and gives a prayer in response that we be merciful toward one another. That Scripture verse and prayer can be used throughout the year. In addition, I shall tweet out each week an alternative Scripture verse for the week's meal prayers, a verse that will be taken from the Sunday Gospel. For those not on Twitter, the verse and prayer will also be sent to parishes for inclusion in the weekly Sunday bulletin.

Be Catholic! Be Informed! Be Vocal! Be Inoculated!

Four important courses of action demanded by the times in which we find ourselves. It goes without saying that all of this needs to be undergirded by prayer - fervent prayer. Prayer for the protection of all human life; prayer for the transformation of our society into a culture of life. In a short while we shall celebrate Pentecost. This will be an important occasion for us to pray fervently for a new and mighty outpouring of the Holy Spirit upon our land. In fact, let us make this our prayer even now as we conclude our series of reflections.

May the Holy Spirit who raised Jesus from the dead raise us up here in Canada to a new and effective respect for human life. May that same Spirit, who filled the apostles with boldness to announce the Gospel, also inspire us to speak courageously in defense of human life and of conscience wherever and whenever these are threatened. Finally, may the Holy Spirit, who was promised by Jesus to remind us of all that he taught, keep us close to our Lord in covenant fidelity to his Word. Amen.



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