

**ASCENSION**

**SUNDAY**

**01 JUNE 2014**

“Make disciples of all nations,  
Baptizing them in the name of  
the Father and of the Son and  
of the Holy Spirit.”

# St. Columban Parish

**36 Fourth St. West, Cornwall, ON K6J 2R6**

**Masses: Sat Vigil: 7 p.m., Sun: 7:30, 9:30, 11:00 a.m.  
Weekdays: 7:30 a.m.**

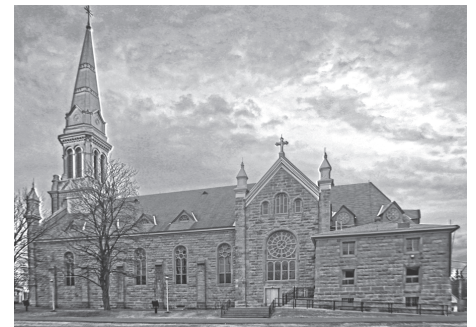
## Today's Readings:

Acts 1:1–11  
Psalm 47:2–3, 6–9  
Ephesians 1:17–23  
Matthew 28:16–20

“And remember, I am with  
you always, to the ends of  
the Earth.”

## Further Reflection from the Catechism:

CCC: 659–663  
CCCC: 132, 222  
YOUCAT: 109



Today's reading from Acts very simply depicts the Church, after the ascension of Jesus and before the coming of the Spirit, united in a state of prayerful expectancy. The eleven, so important to Luke's narrative, are named, as is Mary the mother of Jesus. As this is the first time Mary is referred to by name in Luke since the infancy narratives, the mention of her brings to mind a parallel between the Spirit's overshadowing of Mary at the conception of Jesus, and the Spirit overshadowing her and the other disciples at the birth of the Church. Other women and Jesus' "brothers" (an expression, common in that culture, which indicates all male relatives) are also present, thus illustrating that the community was neither all-male nor limited to the eleven. In saying that they are gathered together in prayer, Luke employs one of his favorite words to point toward spiritual unity: *homothumadon*. In other words, his vocabulary (nuances of which may be hard to detect in translation) suggests that not only individuals but also this gathering "together" is significant.

The injunction to "rejoice" in suffering which we hear in 1 Peter is not a counsel of masochism. Rather, it is an accurate description of Christian experience. The experience of faithful suffering is a gateway to some of the most profound aspects of the mystery of our redemption (such as the radical trustworthiness of God, and the development of our own capacities for compassion and solidarity with others). Christ himself is the font of rejoicing. But the way to Christ is through the cross. The author is careful to point out that there are two kinds of suffering: one which we bring on ourselves by doing evil and another simply because of our adherence to Christ and all that it implies. The first is to be avoided absolutely. The second is to be embraced unconditionally. It is the Spirit who enables us to do this.

The "priestly prayer" of Jesus at the Last Supper (first so-called by Cyril of Alexandria in the fifth century), of which today's Gospel is a part, has a highly charged immediacy that draws the listener into the dialogue of Jesus with his heavenly Father. In this lengthy prayer, reminiscent of Moses' last words, He speaks about His coming death and glorification as a present reality, as if we have stepped into the "eternal now" of God.

Both the first part of the reading, pertaining to Christ Himself, and the last, pertaining to His followers, are important because His coming glorification and the fulfillment of His mission are intertwined with the fate of his disciples. He prays in an intimate way about the disciples whom he will leave behind. They remain present to God because they belong to God, have been personally entrusted to Jesus, and have received the message Jesus came to share. In a passage which so frequently speaks of glory as an attribute of God and the works of God, it is particularly striking that Jesus says His followers are the ones in whom He is glorified. Drawn into full intimacy with God the Father by the Son, these treasured disciples have become part of the mystery of God's love and are thus the place where Jesus is glorified.

*Excerpted from RCL Benziger Lectionary Resources.*

## PASTORAL STAFF

Fr. Dan VanDelst, Pastor  
Rev. Mr. Marcel Brunet, Deacon

## OFFICE ADMINISTRATOR

Mrs. Kelly Poitras

## OFFICE HOURS

Monday-Thursday  
9 a.m. to 3 p.m.

Evenings by appointment

## BAPTISMS

By appointment  
1 month in advance

## MARRIAGES

Please give 6 months notice

## CONFESSIONS

Saturday 3:00 to 4:00 p.m.  
Saturday 6:15 to 6:45 p.m.  
Also by appointment

## OFFICE PHONE

613-932-9616

## PARISH E-MAIL ADDRESS

[stcolumban@alexandria-cornwall.ca](mailto:stcolumban@alexandria-cornwall.ca)

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BY 4 P.M. FRIDAY  
(ONE WEEK PRIOR TO REQUIRED  
WEEKEND PUBLICATION)**

## CALENDAR OF ACTIVITIES

### Saturday, May 31<sup>st</sup>

3 – 4 p.m. Confessions  
 4:00 p.m. Wedding Norman Fisher & Jennifer-Lynn Landry  
 6:15 – 6:45 p.m. Confessions  
 7:00 p.m. Paul Trepanier by Rod & Rita White

### Sunday, June 1<sup>st</sup>

7:30 a.m. Intentions of the parishioners  
 9:30 a.m. Margaret Clancey by John & Janice Meyer  
 & family  
 11:00 a.m. Richard Bourgon by David & Lisa Runions & family

### Monday, June 2<sup>nd</sup>

7:30 a.m. Special Intention for Fr. Kevin Maloney by  
 St. Columban's Catholic Women's League

### Tuesday, June 3<sup>rd</sup>

7:30 a.m. Marguerite Wood by St. Columban's C.W.L.

### Wednesday, June 4<sup>th</sup>

7:30 a.m. Lawrence Campbell by his Great Grandchildren

### Thursday, June 5<sup>th</sup>

7:30 a.m. Kris Kiskiel by Teresa MacInnes

### Friday, June 6<sup>th</sup>

7:30 a.m. Lynne Arbic (1<sup>st</sup> Anniversary of death) by husband  
 Raymond & family

8:00 a.m. Adoration

### First Saturday, June 7<sup>th</sup>

7 – 7:25 a.m. Confessions  
 8:00 a.m. Harry Toves by Raymond & Kelly Poitras  
 3 - 4:00 p.m. Confessions  
 6:15 -6:45 p.m. Confessions  
 7:00 p.m. Gisele Pilon by Albert & Aline

### Sunday, June 8<sup>th</sup>

7:30 a.m. Intentions of the Parishioners  
 9:30 a.m. Reynald Desjardins by Raymond Desjardins  
 11:00 a.m. Blanche Brissard (3<sup>rd</sup> Anniversary of Death)  
 by Ed Brissard & Micheline Legault  
 12:30 p.m. Baptisms

### Monday, June 9<sup>th</sup>

7:30 a.m. Jennie Belmore by Elaine, Doreen & Flo

### REST IN THE PEACE & LOVE OF THE LORD

Francis (Frank) Campbell, Mansel Joseph Spence and  
 all those who died this past week.

### FLASH BACK – FROM JUNE 1944 BULLETIN

"Today the great invasion is on – prayer coupled with our Armies will win - we owe it to our fighting men - among whom it is stated is a former priest of this parish *Father Kerr*. Pray for all those on active service." The intention at most of the Masses offered that week were for the success of the invasion.  
*Thank you to all our parishioners who served 70 years ago, those who served since that time and those who serve today.*

## IN OUR PARISH

### COLLECTION – 18 MAY – THANK YOU

Sunday	\$4,160.00	Vocation Sunday	\$260.20
Loose	592.97	Papal Charities	10.00
<b>Total</b>	<b>\$4,752.97</b>	Good Fri/Holy Land	27.00

### NOTES FROM FATHER DAN

I will be away from the parish June 2<sup>nd</sup> to 4<sup>th</sup>, attending a  
 Conference for Priests in Hamilton.

On Saturday, June 7<sup>th</sup> (afternoon and evening), I will be  
 away to celebrate my parents 50<sup>th</sup> Wedding Anniversary.  
 Fr. Dumoulin will replace me for Confessions & Mass.

### *Thank you Art Lauzon*

On May 29 Art had his last day as our custodian. Art has  
 been with us 14 years and has been very dedicated to his  
 work. On behalf of the parishioners and the pastors you  
 served over the years we thank you for your service.

***May you have a blessed & joyful retirement.***

*Father Dan and the parishioners of St. Columban Parish*

### *This weekend we welcome in a special way, those couples celebrating WEDDING ANNIVERSARIES IN MULTIPLES OF 5.*

Maurice & Frances Picard	60 yrs.
Raymond & Jackie Sheney	60 yrs.
Warner & Theresa Watters	55 yrs.
George & Frances O'Dair	50 yrs.
Bob & Anne Gauthier	50 yrs.
Doug & Jane Anderson	45 yrs.
Ernie & Carolyn Filion	45 yrs.
Raymond & Kelly Poitras	35 yrs.
Jake & Donna Villemaire	15 yrs.
Gloria Tyo & Roger St. Jean	15 yrs.
Joseph & Carole Harvey	15 yrs.



### ***Happy Birthday Deacon Marcel***

*Celebrating June 3<sup>rd</sup>. Best Wishes for  
 Good Health and Much Joy today and in the year ahead.*



### HOLY HOUR – 8 A.M., FRIDAY, 6 JUNE

*After the 7:30 a.m. Mass,  
 the Blessed Sacrament will be exposed  
 and a time of adoration, prayer,  
 Scripture and meditation will follow.  
 The hour closes with Benediction.*

### FIRST SATURDAY DEVOTIONS

JUNE 7<sup>TH</sup>

*Rosary prayed at 7:30 a.m ; Mass at 8 a.m.  
 Sacrament of Reconciliation 7 to 7:25 a.m.  
 All are welcome*



## IN THE DIOCESE AND AREA

### ADOPT-A-PRIEST/DEACON/SEMINARIAN ANNUAL MASS OF THANKSGIVING (DAISY MASS)

7:30 P.M., THURSDAY, 5 JUNE – ALL ARE WELCOME  
SACRED HEART PARISH IN ALEXANDRIA.

**WOMEN'S MORNING OF REFLECTION; SAT. JUNE 7,**  
from 9:30 a.m. till noon at Charles-Emile-Claude Centre, 146  
Chevrier Ave. Morning includes Mass, Confession, refreshments,  
and a talk on the devotion to the Sacred Heart of Jesus, given by  
Joan Levy Earle. A free will offering of \$5 is appreciated.

## COMMUNICATION AT THE SERVICE OF AN AUTHENTIC CULTURE OF ENCOUNTER – POPE FRANCIS

### JUNE 1 - 48TH WORLD DAY OF SOCIAL COMMUNICATIONS

“Today we are living in a world which is growing ever 'smaller' & where, as a result, it would seem to be easier for all of us to be neighbours. Developments in travel & communications technology are bringing us closer together & making us more connected, even as globalization makes us increasingly inter-dependent. Nonetheless, divisions, which are sometimes quite deep, continue to exist within our human family. On the global level we see a scandalous gap between the opulence of the wealthy & the utter destitution of the poor. Often we need only walk the streets of a city to see the contrast between people living on the street & the brilliant lights of the store windows. We have become so accustomed to these things that they no longer unsettle us. Our world suffers from many forms of exclusion, marginalization & poverty, to say nothing of conflicts born of a combination of economic, political, ideological, & sadly, even religious motives.



“In a world like this, media can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity & serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better & ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen & learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding & mutual respect.

A culture of encounter demands that we be ready not only to give, but also to receive. Media can help us greatly in this, especially now, when the networks of human communication have made unprecedented advances. The Internet, in particular, offers immense possibilities for encounter & solidarity. This is something truly good, a gift from God. “This is not to say that certain problems do not exist. The speed with which information is communicated exceeds our capacity for reflection and judgement, and this does not make for more balanced and proper forms of self-expression. The variety of opinions being aired can be seen as helpful, but it also enables people to barricade themselves behind sources of information which only confirm their own wishes and ideas, or political and economic interests.

## CONTINUED

The world of communications can help us either to expand our knowledge or to lose our bearings. The desire for digital connectivity can have the effect of isolating us from our neighbours, from those closest to us. We should not overlook the fact that those who for whatever reason lack access to social media run the risk of being left behind. “While these drawbacks are real, they do not justify rejecting social media; rather, they remind us that communication is ultimately a human rather than technological achievement. What is it, then, that helps us, in the digital environment, to grow in humanity & mutual understanding? We need, for example, to recover a certain sense of deliberateness & calm. This calls for time & the ability to be silent & to listen. We need also to be patient if we want to understand those who are different from us. People only express themselves fully when they are not merely tolerated, but know that they are truly accepted. If we are genuinely attentive in listening to others, we will learn to look at the world with different eyes and come to appreciate the richness of human experience as manifested in different cultures and traditions. We will also learn to appreciate more fully the important values inspired by Christianity, such as the vision of the human person, the nature of marriage and the family, the proper distinction between the religious and political spheres, the principles of solidarity and subsidiarity, and many others.

“How, then, can communication be at the service of an authentic culture of encounter? What does it mean for us, as disciples of the Lord, to encounter others in the light of the Gospel? In spite of our own limitations and sinfulness, how do we draw truly close to one another? These questions are summed up in what a scribe – a communicator – once asked Jesus: 'And who is my neighbour?' (Lk 10:29). This question can help us to see communication in terms of 'neighbourliness'. We might paraphrase the question in this way: How can we be 'neighbourly' in our use of the communications media & in the new environment created by digital technology? I find an answer in the parable of the Good Samaritan, which is also a parable about communication. Those who communicate, in effect, become neighbours. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road; he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. I like seeing this power of communication as 'neighbourliness'.

“Whenever communication is primarily aimed at promoting consumption or manipulating others, we are dealing with a form of violent aggression like that suffered by the man in the parable, who was beaten by robbers and left abandoned on the road. The Levite and the priest do not regard him as a neighbour, but as a stranger to be kept at a distance. In those days, it was rules of ritual purity which conditioned their response. Nowadays there is a danger that certain media so condition our responses that we fail to see our real neighbour.

*Read more on this subject in next week's bulletin.*

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